The Spiritual WARFARE: OR, Some SERMONS concerning the nature of Mortification, right exercise, and spiritual advantages thereof. Whereunto are added other two Sermons, concerning the mystery of Contentment.

Being the substance of Ten Sermons, newly Corrected and Amended.

By Mr. [illegible] late Minister of the Gospel at *Glasgow*.

Col. 3. 5. *Mortifie therefore your members, &c.*
Heb. 13. 5. *Let your conversation be without covetousness, &c.*

EDINBURGH,
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Unto the sincere Sin-Mortifying, and Soul-Contentment-Seeking-Christian.

Dear and loving Friend,

AS the name of the precious Author, (who now enjoyeth what he then aspired to, when he preached these following Sermons) will, no doubt, ingratiat them to thee, so we are perswaded, that the divine Subjects here treated upon, when perused by thee, whose serious design is to study and aspire to what is here pressed, may not only prove effectual to increase thy esteem of the worthy Author, and thy respect to his Work, but also may highly advance thy soul, in the begun work of mortification of sin, of dying to the world, and of having the world crucified to thee, that so thou may possess thy soul in patience, and sit down as a contented one, in every state whatsoever, good or bad, letting patience have its perfect work. O! how timely hath the Lord begun with the blessed Author, to make him not only acquainted in his own experience as a Scholar, with the hardest lessons of Christianity, but also to make him a practical Preacher of the spiritual and successful method of learning these so intricat lessons, and of the advantages of studying, or disadvantages by the neglect of the study of them. This we dare say, that in perusing of them, thou shalt find him a work-man, who (if he were alive) need ed not to be ashamed, nor afraid of thy censure, if thou be a real Student in these spiritual duties, thy self. For these two or three things (as eminent perfections in a young Preacher) were much remarkable in him. First, that from the speculations and metaphysical contemplations of Schools, he was immediatly, as it were, rapt, not only into the contemplation, but soul-experiencing and powerful Preaching of the most mysterious points of Christian profession and practice. Secondly, that in the handling of these mysteries, he was free from youthly vanity and affectation of humane literature, (though of more than common abilities therein) and having renounced hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, he preached the Word of God, not the word of man, but as the Word of God, commending himself to every mans conscience in the sight of God. Thirdly, that he was gifted of God with such plainness of speech, and with such an open door of utterance, in delivering these mysteries, that he did out-strip and over-reach many of those who entered into the Lords Vineyard long before him, the Lord verifying that in him, which is, 2 Cor. 3. 17. Where the Spirit of the Lord is, there is liberty. All which singularities and eminencies of a spiritual Preacher, to have been his special mercy from the Lord, to fit him to be eminently a burning and shining light, for the space of about two years in our Western Climate, is manifest from what of his works have already come forth to

view of the world, and doth now further appear by these excellent and divine Sermons, upon these two most necessary, but little studied, and less practised points of Christian Doctrine, viz. Mortification of lusts, *and* Spiritual Contentment, *never heretofore Printed. Wherein the zealous servant of God endeavoureth to awaken this secure generation unto the study of these so excellent and necessary duties, by laying before us the necessity of these duties, and the advantages attending the study of them, and the prejudices and disadvantages accompanying the neglecters of the saids duties: As also, to encourage and strengthen in the way, all such as have begun the spiritual conflict against sin, and are aiming at perfection in the study of spiritual contentment. He not only presseth the duties, but also pointeth out the right means whereby a Christian may be helped to attain at last, victory over his lusts, and to sit down contentedly with* Jonah *under the shadow of his Gourd,* Jon. 3. 6. *And be satisfied with* Elijah *to hide himself by the brook* Cherith, *and to drink of the brook, and to have the ravens to feed him there,* 1 King. 17. 3, 4. *And to say with* David *in an universal resignation of himself to the will of God,* 2 Sam. 15. 26. Behold, here am I, let him do to me as seemeth good unto him: *And withall thou shalt find intermixed, soul-reviving and comforting resolutions, of the most pressing soul-exercises accompanying such as seriously set about these so much soul-concerning duties, of sins mortification and spiritual contentment under every lot. That you may read with that same affection that the holy Author preached, and reap the same blessing which which was with much prayer wrestled for by him to his hearers, wherein he was not unheard, is the earnest prayer of his soul to God, who is,*

Thy servant in the Gospel of our dearest
Lord and Saviour,

A. S.

THE SPIRITUAL WAREFARE.

SERMON I.

Rom. 7. 24. *O wretched man that I am, who shall deliver me from the body of this death?*

WHen the ſword of the juſtice of God was was coming down upon us, then our bleſſed *Lord Jeſus*, in the infinite depth of his unſearchable love and compaſſion to ſelf-deſtroying ſinners, cryed forth with a loud voice, that juſtice might hold the hand: And as that ram ſacrificed for *Iſaac*, ſo was he willingly content to be *caught in a thicket*, and to become a ſpotleſs and everlaſting ſacrifice for ſinners. He was content to be bruiſed, that ſo we might paſs free, and his Fathers hand might be turned upon the little ones. But notwithſtanding *he hath died for our ſins, and riſen for our righteouſneſs*, yet hath he given to all his followers a ſpiritual warfare to accompliſh, ſo that they ſhould be continually taken up in contending *againſt principalities and powers, and ſpiritual wickedneſſes in high places*; or, as the words are rendered by ſome, we conceive more appoſitely *in heavenly things*. And certainly, there is no diſcharge in this War, neither any interruption while we are on this ſide of Eternity: We confeſs, God might eaſily have ſerved an Inhibition on all our ſpiritual enemies, that they ſhould no more oppoſe themſelves againſt a believer after Juſtification, *He* in the depth of

his unſearchable wiſdom, and, we may ſay likewiſe, infinit love towards his own, hath ſo contrived their way to heaven, that thorow many afflictions and tribulations in our ſpiritual warfare, we muſt enter there; It is much indeed for a Chriſtian to die a victor after war, though not a triumpher; that muſt come after death, and the trophies and rewards of our victory, ſhal then be fully given to us, when our feet ſhall ſtand within the gates of the new *Jeruſalem*, and when we ſhall receive theſe two glorious and everlaſting badges of our victory, *a crown ſet upon our head*, having this written upon it, *It endureth for ever*. A motto which could never be engraven upon any Crown here below; and a *Palm put in our hands*; and then indeed we ſhall ſing, as thoſe that divide the ſpoil, when we have led captivity captive, and ſitten down upon a Throne which is eſtabliſhed for ever. And we conceive, much divine reflection and holy contemplation upon that precious recompence of reward, and that high and unconceivable pitch of dignity unto which believers and overcomers are to be advanced, would make us with much cheerfulneſs and alacrity undergo this ſpiritual warfare. And yet all our triumphing is not ſuſpended, till our war be ended; believe me, there is more real joy in the victory and vanquiſhing of one luſt, yea more divine ſatisfaction in a ſerious purſuit and contending with them, though with very ſmall ſucceſs to our apprehenſion, than in the actual enjoyment and fruition of all thy luſts. Thou may hide ſin under thy tongue, and have it pleaſant to thy taſte, yet at laſt it ſhall be as the gall of aſps, and the poyſon of dragons. O! put on ſo much holy generoſity and ſpiritual ambition, that though Satan ſhould offer unto them all the Kingdoms of the world, that thou may fall down and worſhip him, thou mayeſt cry forth in holy zeal and indignation, *Get thee behind me Satan*; O! that deceitful oratry, and malicious guile wherewith he enſnareth immortal ſou's, and brings them into ſubjection. O! but the depths

depths of Satan are ſubtile and great; And he is a man of underſtanding that can draw them out, and not be ignorant of his devices; and except we be helped by the candle of the Lord that diſcovereth the inward parts of the belly, to know theſe myſterious ſubtilities of him, whoſe name is *A deceiver*, they will remain ſtill riddles and myſteries to us.

But ſince we are compaſſed about *with this body of death*, and *there is a law in our members rebelling againſt the law of our mind*, we ſhould be much in groaning for the day of our redemption, when the lawful captive may be delivered, and the prey taken from the mighty, and that bleſſed decree may come forth, *O priſoners of hope, go forth and ſhew your ſelves.* We are afraid that the Chriſtians of this generation, have proclaimed a ceſſation of arms and have concluded a treaty of peace with their luſts, and a league not only offenſive, but (ſhall I adde this) even defenſive; not only, that we ſhall offend our luſts, but ſhall defend them: and if once we have ſealed this treaty and agreement with our Idols, what can they require more at our hands? We conceive, we may ſadly allude unto that word, that there is not one amongſt fourty thouſand in *Iſrael*, with whom there is a ſpear and ſhield ſeen in contending in this holy warfare. O! can ſuch a deluſion as this overtake you, that ye can be an overcomer without fighting? Is your ſtrength greater than thoſe that have gone before you, that you think you can accompliſh this war in one day, and purſue your enemies till ye overtake and conſume them? O! when ſhall that day be, when we ſhall be groaning forth daily this mournful dittay, *O wretched man that I am, who ſhall deliver me from this body of death?*

In the words we conceive firſt, there is a ſweet and pleaſant emphaſis in that word (*me*) ſpeaking ſo much, that if infinite power and grace were capable of any limitation, and there could be any bounds fixed to it, *Paul* did conceive he was the bounds and limits of it-

nite power and grace; if there were an impossibility for grace to save any sinner, it should be impossible for grace to have saved him who was *the chiefest of sinners, and less than the least of all Saints.* And if each Christian did look upon himself as the greatest debtor to the Justice of God, his debt to the infinite grace of God should appear more singular.

Secondly, we may perceive, that a Christians happiness doth consist in a sweet exchange of dominion and governments: Once sin doth *reign in his mortal body*, and he is under the dominion of his lusts, but then grace doth step in, and exauctorats and dethrones the former King, and doth reign in the temple of our heart. This is clear, *Rom.* 5. last; and that is a remarkable word which is there, *that grace may reign*; the word in the original doth signifie so much, *that grace may play the King*, βασιλευσῃ and this fulness of graces dominion, is that the Apostle would be at here. And certainly, there is no repentance of this exchange of Masters: There is much noise and rumour of complaints amongst people in these days of the exchange of Governments, from one species of Government to another, we shall leave these debates unto men who desire to exercise their spirits about them: but sure we are of this, that those who are given up to this change, shal have it pass as most legitimat & lawful, by the divine approbation, both of Angels, and of the souls of just men now made perfect.

Thirdly, the way that *Paul* taketh here to propose his complaint under the strong prevalency of the body of death, by way of question, *who shall deliver me?* doth not import any hesitation about his persuasion of certainty, that he at last should sing a song of triumph over his lusts; but only that it would be among the richest and the most singular monuments and trophies of the victory of Christ, to save him. *Paul* did (no doubt) conceive that amongst all the royal monuments of Christs conquest, that should be, as it were, hanged about the walls of that higher & glorious palac. *Paul* should

ſhould be put in the higheſt place, as having leaſt merit to bring him there, (if there could be any merit at all) and moſt love and grace.

Now to come more particularly to the words, after *Paul* hath moſt divinely ſet forth that woful oppoſition and contradiction, that was betwixt the unrenewed part and the renewed, and what ſtrong dominion ſin had over him, he doth in theſe words breath out a ſweet deſire to be delivered, not only from his actual corruption, but from his original guilt, which here he calleth *the body of this death*, not only becauſe corruption is a thing which may be eaſily diſcerned & known to us, it being (ſo to ſpeak) a thing which may fall under the object of our ſight, being no ſpirit but a body; but alſo becauſe of theſe great multitudes of corruptions that flow from that root of original ſin, it having ſo many different members and parts which are ſo diverſified and ſo compleat, that they may make up a body, which body if it be intertained, ſhall certainly bring and occaſion death. So when he is under the ſtrong convictions of his guilt, and hath had a compleat diſcovery of himſelf, you may ſee his exerciſe holden forth in theſe words, *O wretched man*, the word in the original ταλαιπωρος ſignifieth one that is wearied with trouble ſome and continual combats, with little apparent ſucceſs, and this doth certainly import that he was a man much and continually taken up in wreſtling againſt his corruptions, and endeavouring to bring them into ſubjection unto the obedience of *Chriſt Jeſus*.

And ye may ſee likeways in theſe words, the way that *Paul* took to overcome his luſts, he was much in the exerciſe of prayer; for the words that we have read are indeed a ſhort and pathetick prayer. I conceive that word which is recorded in Iſa. 38. 14. *O Lord, I am oppreſſed, undertake for me*, is a ſweet paraphraſe upon theſe words.

Fourthly, You may ſee his great and principal ſuit to have been, *deliverance from this body of death*: this captive

captive exile was haſtning to be delivered, and looking out at the windows of his Priſon-houſe, waiting till the Jaylor ſhould come and open the doors, and take his chains and fetters from off his feet: We confeſs theſe ſhall not be fully taken off, till we ſhall be paſſing thorow the door of our everlaſting reſt, and then that woful and ſad complaint ſhall take his everlaſting adieu and farewel; for if we may ſpeak ſo, the burial place of ſin is before the door of our eternal reſt, it then ceaſeth to be, when we begin more eminently to have a being: But may we not be aſhamed and bluſh, that we are not more in uttering thoſe inexpreſſible ſighs and groans of the ſpirit, under the conviction of our ſinfulneſs, ſince this holy man, who had, no doubt, attained unto a great length in mortification, who had *plucked out many right eyes*, and *cut off many right hands*, and oft-times returned victor after war, was ſo much in groaning under his corruption. O! but we have inverted ſtrangely the way to heaven! I conceive practical Antinomianiſme is an Epidemick error in theſe days: Many think that it is below a regenerat man to mourn and to ſit down and lament over the body of death; we know not what it is *to make our bed to ſwim with tears*, and to be *bedewing the way to Zion*, *when our faces are thitherward*; ye conceive that it is a leſſon to be practiſed, and learned by thoſe in a lower Claſs, and thoſe who are learning (ſo to ſpeak) the Rudiments of Chriſtianity, and not to be exerciſed by thoſe, who are now advanced unto the high Claſs of Chriſtianity, that being (as it were in our apprehenſion) a degrading of your ſelves from that pitch of perfection unto which in your imagination you have attained: but, believe me, it is a work not below the eldeſt Chriſtian, nor above the youngeſt believer; and the more one be old in reality in Religion, this work will always be new in their practice. I ſhall only give you that divine counſel of a holy man, who deſired Chriſtians to ſet about the mortification of their luſts, as though they had never been

been taken up in that duty before; each day to set about to mortifie, not as a proficient, but as a beginner who hath never made any progress in that blessed work.

Now in speaking upon *Pauls* exercise, which is here holden forth, that he was continually exercised in wrestling against those corruptions, and that body of death that was in him; we need not stand long to prove that it is the duty of a Christian to be so exercised and taken up; there is somewhat of that implyed in that word, *Act.* 24. 16. And it is more clearly pressed, *Col.* 3. 5. *Eph.* 6. 13 and 1 *Cor.* 5. 7. And, no doubt, if a Christian did reflect more upon the nature of sin, and consider that by it, difformity with God is increased, and precious conformity with him lost; and, did we take up sin in its woful effects, that it worketh death, and involveth us under the curse of a *living God*, we would be more constant in this spiritual warfare. O! but Christians thorow want of the apprehension of these, are much disenabled to *stand fast to that liberty wherewith Christ hath made them free, and oft-times entangled themselves again with the yoke of bondage*: So that I conceive if God were coming to give a name to the Christians of this generation, he might call us, *Issathar*, because we do now crouch down under two burdens, and are become servants unto tribute; and even those that are more refined and tender in their walk in those days, he might call them *Reuben*, because they are unstable as water, which marreth their excellency.

But that which first we shall speak to is, how the wrestlings of a natural man against the body of death, and those corruptions that are within him, may be distinguished from the wrestlings of one that is really godly.

And first we conceive, that it is without debate and controversie, that a man altogether unregenerate, by natures light may be put on to mortifie (if so we may speak) and contradict those sins, which are most sensual and gross; natures light including an antipathy and detestation

deteſtation of thoſe things within it ſelf; though we confeſs, thorow the depravement of our nature, thoſe ſins, which fall under the ſphere of natures mortification, are now abridged unto a ſmall ſum, it being not now refined and clear, as it was when man was in the eſtate of innocence.

Secondly, another ſort may, from ſome common qualification, oppoſe ſome ſins, as thoſe that are of more heroick and refined ſpirits, will have deteſtation againſt covetouſneſs and other ſins of that nature, and ſo in ſome ſenſe may endeavour the mortification of theſe things.

Thirdly, the ſame may a natural man do by ſuch a conviction of the Holy Ghoſt, as is but a common work of the ſpirit, he may be put on to mortifie theſe ſins that are more viſible, and ſomewhat groſs in their nature, as is clear from the practice of thoſe who cleanſe the out-ſide of the platter, and ſtudies to have an outward conformity unto the Law of God, notwithſtanding of that inward and ſecret antipathy againſt the ſtrictneſs of his Law; yea more, a natural man who hath ſome predominant evil, may endeavour and will attempt to wreſtle againſt that ſin, which is in a direct line of oppoſition againſt it; as one that is given to that vice of covetouſneſs, he will ſtudy to mortifie that vice of prodigality, thoſe being two oppoſite vices. Now from all theſe we may conclude, that upon every oppoſition which we uſe againſt our corruptions, it is not ſafe to infer, that we are really ingaged in this ſpiritual warfare; it being, we think another thing than the moſt part of us do imagine it to be: And we confeſs, it is a difficulty even to attain that length of endeavour in mortification which the natural man by theſe things which we have ſpoken may attain to. But for the difference betwixt their debates, the firſt is this; that a natural and unregenerate man doth mainly wreſtle againſt theſe ſins, that are outward and more groſs, and not ſo much againſt thoſe ſins that are inward, and falls

not

not under the eye of man: we do not deny but a natural man may wreſtle againſt vain thoughts, and have ſome ſmall oppoſition againſt the ſtirring of corruption within his own boſome, but we conceive, that there are theſe two ſecret ſins which a natural man is not at all taken up in wreſtling againſt, at leaſt very little, *viz.* his *original corruption*, and his *unbelief*; whereas one that is really godly, is much taken up in bearing down theſe. *Paul* is here taken up in wreſtling againſt his original ſin; and *David*, Pſal. 51. 5. compared with *verſ.* 2. and 7. is likewiſe taken up in wreſtling againſt it; and that good man that is recorded in the Goſpel, who cryed forth, *Lord I believe, help my unbelief*, was much taken up in wreſtling againſt his unbelief; and *David*, Pſal. 77. from the beginning to the 10 verſe and forward: and certainly, one that never was taken up in wreſtling againſt theſe two (at leaſt in ſome ſmal meaſure and degree) he may heſitate much whether or not he was ever ſeriouſly engaged in this holy warfare. O! but if many that paſs under the notion of Profeſſors were poſed, when they did enter into the liſts with original corruption, there are many who without breach of truth might ſay, they never knew what it was to contend againſt it: And this certainly ſpeaks forth much of our ignorance of original guilt; And believe me, there is more diſformity unto the image of God in original ſin, than in a thouſand actual out breakings: And it is but in vain for a Chriſtian to attempt the mortification and cutting off of branches, till once he ſtudy to pluck up the root, which doth bear *wormwood and gall.*

A ſecond difference is this, a natural man wreſtleth againſt his corruptions, rather becauſe they bring him under the ſtroak of the juſtice of God, than becauſe they are contrary to the holineſs of God: Hence is it that the moſt part of a natural mans wreſtling is, when he is under affliction; ſomewhat of which is pointed out, *Pſ.* 78. 34, 35. Now this difference is clear in *Joſeph*

Joseph and *Paul*, who made the holiness of God, the great topicks and common place whence they did produce all their arguments for contradicting sin, as *Paul* in this Chapter, and *Joseph* in that precious sentence, *Shall I do this, and sin against God?* but *Cain*, who was a man cut off from the right hand of the Lord, had another principle of contradicting and wrestling against his lusts, *My punishment is greater than I can bear*, Gen 4. 13. And hence it is that a natural man doth never oppose sin, as it is a cause to interrupt fellowship and comm union with God, or from that divine principle of Christs love constraining him: O! but the principle of a natural man wrestling against corruption, be selfish and low! and if there were not a hell, and a place of torment, natural men would take a latitude to themselves not to mortifie sin. But sure it argueth a divine and heroick spirit, and plausible to them *who have Christ in them, their hope of glory*; that though there were neither any regard or remuneration of their obedience, neither any punishment of their disobedience, yet simple desire to please God, and not to profane his holiness which he loveth, doth tye them to obedience. I may confidently say, that these who never knew what it was to have that threefold cord, and that precious triple chain, binding them to obedience, and inducing them to mortifie their lusts, to wit, *the holiness of God, the fear to interrupt communion and fellowship with him*, and *the love of Christ*, they may question whether or not ever they were seriously engaged in this holy warfare? But withal we do not deny, but the fear of punishment is likewise a most divine principle of mortification, in its own place, but except there be somewhat higher, it is not to build upon.

The third difference is this, that a natural man studieth more to restrain sin, than to mortifie it; for he is a man that resteth satisfied with the restraint of the actings of sin, though there be no mortification of that vicious inclination which is in the man: this is clear in *Haman*, Esth. 3. 5. in *Saul*, 1 Sam. 24. 16, 17. and following verses,

verſes, compared with 1 *Sam.* 26. 2. and the Scribes & Phariſees, *Mat.* 23. 25 But, the mortification that the heart requireth, is of a higher nature, *Gal.* 5. 24. where we are commanded to *crucifie the fleſh with the affections and luſts*; not only to reſtrain the acts, but to mortifie the habits: we confeſs it is a difficulty to determine the difference betwixt the reſtraint of ſin, and mortifying of ſin, and this maketh it the more difficult that ſins which are really mortified, ſometimes a Chriſtian may be overtaken to commit, which I conceive ſeldome or never holds of ſins that are more groſs, but holds oftimes of ſins that are of a lower nature and degree. Yet theſe things may a little point forth the difference, firſt, a Chriſtian who hath ſin mortified, is filled with much divine joy and ſatisfaction in the mortifying of it, which we conceive partly doth proceed from this, that a Chriſtian, when he is honoured to mortifie a luſt, he ordinarily then receives the intimation of his peace and intereſt in God, in a more lively and ſpiritual way. And, ſecondly, becauſe at that time alſo he doth receive much precious and ſweet communion with God, his ſoul then is in life; ſomewhat of this is pointed out to us, *Rom.* 8. 13. and, *Rom.* 7. 24 compared with verſe 25. Thirdly, the difference may be known by this, that when a man hath been much in the exerciſe of faſting & prayer for the mortifying of ſuch a luſt and idol, and hath not attained to this with great facility, there is great appearance that upon the deſiſting of tentation, and the actings of his ſpirit to commit ſuch a thing, ſuch a luſt is mortified, and not reſtrained only; there is ſome what of this pointed forth, *Matth.* 17. 20. 21. where it is ſaid, that power of caſting out of devils goeth not forth but by faſting and prayer. We conceive the place is principally to be underſtood concerning the faith of miracles, though by proportion and analogy it may hold of ſanctifying faith. O! our luſts in theſe days do rather go out, then are caſt out; they rather die to us then we to them. Fourthly, the frame of ſpirit which we have after mortifying of

of a luſt, may let us ſee whether it be a real work, or only ſome reſtraint for a time; a man that doth attain ſuch a length, as really to mortifie and crucifie any luſt, is much taken up in the exerciſe of praiſe, *Rom* 7. 25 1 *Cor.* 15. 55, 56, 57. he is under conviction of his duty to bleſs the Lord, though he is alſo convinced of an impoſſibility of bleſſing him as he ought to be: but we think, when luſts are reſtrained only, and not mortified, the man is not ſo much taken up in the exerciſe of praiſe. O! what heavenly Elogies and Songs of praiſe have the Saints penned unto the unſearchable and omnipotent grace of Chriſt, when they have been enabled to overcome, and crucifie a luſt. *Their ſouls have been enditing a good matter concerning the praiſes of the King, their tongue hath been as the pen of a ready writer.* And this may laſtly point out the difference; Sins that are mortified, do not for the moſt part preſently recur ſo, as to obtain victory over the Chriſtian; we confeſs, Satan, to weaken our confidence, may aſſault us with tentations to commit that iniquity, that ſo we may be brought to call in queſtion our real and ſpiritual victory over it: but if luſts be only reſtrained, it cannot be long away from obtaining victory: this is clear from *Eſth.* 4. 10. compared with the following verſes; as likewiſe from 1 *Sam.* 24. 16, 17. *&c.* compared with 1 *Sam.* 26. 2.

The fourth difference; a natural man is not conſtant in his wreſtling againſt his corruptions, but takes it by fits and ſtarts, either when he is under affliction, or ſome other ſad occurrence that doth befall him, or through ſome ſharp and ſudden conviction of a commonly enlightened conſcience; but he that is really taken up in this ſpiritual warfare, hath a conſtancy in maintaining of it, at leaſt in his endeavours: this is clear from *Act.* 24. 16. and *Col.* 3. 5. and indeed that woful inconſtancy that we have in this ſpiritual warfare, doth evidence our little real engagement in the work. Are there not many here who can interrupt the warfare many weeks, and yet not be much under either the diſcovery of

their

their loſs, or under any impreſſion of ſorrow becauſe of it? Sure, if this were believed, that there may be more loſt in one day, than can be gained in many, we would endeavour to be more conſtant. O! but grace is a tender thing, and we ought to keep it *as the apple of our eye.* Alas, there are but too many, who ſlacken their endeavour againſt ſin, and will ly idle many days, and yet are ready to think, that when they pleaſe, they can ſhake themſelves of their luſts as at other times; but to theſe we ſhall only ſay this, beware leſt that diſpenſation once meet you, that when ye ſhall begin to ſhake your ſelves of your luſts and of your bands, your ſtrength ſhall be gone from you, and then your enemies ſhall lead you captive, and put out your two eyes. O! but ſome times our corruptions get ſuch advantage over us, that we may ſay, *Video meliora proboque, deteriora ſequor.*

The fifth difference, they go not about this warfare from a right principle, which the Chriſtian doth, the one wreſtles in their own ſtrength, but the other reſting upon the ſtrength of *Jehovah, that everlaſting ſtrength,* this is pointed at, *Rom.* 8. 13. there is a command, that a wreſtling Chriſtian ſtudies always to obey: a Chriſtian uſes much that precious divinity of *David, 1 Sam.* 17. 45, 46. when they go to war. And alas there are many that are living under the apprehenſion of this warfare, who in the day of their accompts, we fear ſhall be found never really to have entered in the liſts *with principalities and powers, and ſpiritual wickedneſs.* And it is no wonder that many of us be foiled by the hand of our iniquities, we not having ſitten down firſt when we engaged, to conſult, whether we with our ten thouſand, were able to meet him that came againſt us with his twenty thouſand, we engaged without the apprehenſion of difficulty, and ſo no wonder we be overcome without much difficulty. Now examine your ſelves by theſe, whether indeed you be engaged in this ſpiritual warfare.

Now that which, ſecondly, we ſhall ſpeak to, ſhall be, to

to those advantages that a Christian may have by being continually taken up in the spiritual warfare. The first advantage is this, it is an excellent way to obtain victory over these lusts and idols, wherewith we are beset: we conceive it is no wonder that this be the great and general complaint of Christians in these days, that they are led captive by the hand of their iniquities, and that the voice and noise of the spoiler is so much heard with them, because they are not taken up in a constant debating and contending with sin; there is somewhat of this pointed out to us, *Rev.* 3. 5. where though that promise be principally understood of the reward of an overcomer, when he shall be above, that *he shall be clothed in white*, yet we think it may include this, that a man that is in the way, and constant exercise of overcoming, shal attain to much divine conformity with God, and much divine difformity with the world: and to those who are much discouraged with their little success and apparent victory in this war, notwithstanding of their constancy in debate with their lusts, we shall only speak that for their comfort by way of allusion, which is Dan. 7. 12. *Their dominion shall be taken from them, but their lives be prolonged for a season and time*: the dominion of your lusts shall be taken away, though their lives may be prolonged for your exercise and dependence on him for a short time and season: ye may have tribulation in this spiritual warfare *ten days*, but be convinced of this, that the day is coming, when ye shall sit down upon a Throne, after ye have overcome, as Christ also did sit down, after he had overcome; once ye shall stand and defend the field when all your lusts shall flee as chaff before the wind: albeit oft-times our discouragement speaks that word which *Saul* spake to *David*, 1 Sam. 17. 33. (when we are to wrestle with the devil) *thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth*: yet a Christian ought to answer, *through God I shall do valiantly*.

Secondly,

Secondly, it is the way to attain much divine conſolation, as is clear, *Rev.* 2. 17. *To him that overcometh will I give to eat the hidden Manna*, which is (as we conceive) in part, he ſhall have of the conſolations of the Holy Ghoſt, though it be principally underſtood of *Jeſus Chriſt*. O! what a divine contentment and unſpeakable ſolace of mind doth a Chriſtian attain by intertaining a conſtant enmity againſt his luſts. I am perſwaded, that that which doth interrupt a Chriſtians peace much, is the interruption of that holy and divine enmity which we ought to have againſt ſin; believe me, there is more real ſatisfaction to be found in one days ſerious debate againſt ſin, than in having an eternity of enjoyment of the moſt flouriſhing pleaſures in the world: ye *may ſow in tears* in this warfare, but *ye ſhall only reap in joy*: the firſt part may be true of the men of the world, in their purſuits after their pleaſures, they do ſow in tears, but it was never yet heard nor left upon record, that they did reap in joy; there was always a correſpondence betwixt their ſeed-time and their harveſt; but there is a divine tranſmutation and diſproportion betwixt the ſeed-time of a Chriſtian and his harveſt, unſpeakable joy can ſpring off the root of their moſt bitter ſorrows.

Thirdly, it is an excellent way to maintain the faith of our intereſt in God, this is clear from *Rev.* 2. 17. where Chriſt giveth this promiſe to the overcomers, that he wil give them *a new name*, which holdeth forth their adoption and intereſt in him, which no man can know, but he that receiveth it; and certainly there is nothing that over-clouds a Chriſtians hope ſo much, nor darkneth his intereſt, as an intermiſſion in this holy warfare. Yea more particularly he attaineth to the moſt certain perſwaſion of his victory over his corruptions: there is ſomewhat of this pointed out, 2 *Tim* 7, 8. *I have fought the good fight of faith*, and hence he doth infer, that there is laid *up for him a crown of righteouſneſs*, which doth certainly import and include in its boſome, that *Paul* upon

upon his conſtant endeavour to wreſtle againſt corruption, did attain to much certainty of overcoming. I think it altogether impoſſible for a Chriſtian, intermitting this holy warfare, to intertain any divine or aſſured perſwaſion, that there is a bleſſed iſſue and period unto his warfare. And we think it is from this, that oftentimes his own cry out, *who can ſtand before the children of Anak*, and do conclude to make to themſelves a Captain, and go back unto Egypt: though we think, that if we were conſtant in this, we would be taught, not only to intertain a holy undervaluing of them, but likeways a divine certainty of overcoming. I think a Chriſtian hath not only that advantage by being conſtant in this warfare, that he is brought to an aſſured perſwaſion that he ſhal overcome, but likewiſe doth moſt ſweetly conclude, that the ſtrength of their corruption is gone, therefore they may go up and war with them.

Fourthly, by maintaining this warfare, a Chriſtian gets much experience; by it he attains to much diſtinct apprehenſion of the deceitfulneſs of him, who is *the deceiver of the brethren*. We are perſwaded, that theſe who are conſtant in this warfare, can ſpeak moſt to thoſe ſingular ſubtilties of Satan, and can moſt diſtinctly fathom theſe deep devices of his; as likeways, they can moſt take up the unſearchable deceitfulneſs of their own heart: and there is, no doubt, no ſmall advantage in the taking up of theſe two, both that we may be provoked unto ſelf-diffidence, as likeways to have our confidence & hope much repoſed upon *Jeſus Chriſt*, who is *the Captain of our ſalvation*, that we may be conſtrained in that day when the blaſt of the terrible one, is as a blaſt againſt the wall, and when the archer doth ſhoot at us, and grievouſly wound us, to go unto him, whoſe name is *an everlaſting ſtrength*, that ſo by his ſtrength we may be enabled to overcome.

That which thirdly we ſhall ſpeak to, ſhall be, what is the reaſon Chriſtians do obtain ſo ſmall victory in this

ſpiritual

ſpiritual warfare: and in this, we ſhall not only ſpeak to theſe moral and culpable cauſes, why Chriſtians do not obtain much victory, but we ſhal likeways ſpeak a little to theſe divine and precious ends that God hath in denying victory to his own, who in ſome ſmall meaſure are entertaining a conſtant enmity againſt their corruption. And as for the firſt, it doth proceed from too much ſelf-conceit and preſumptuous opinion of their own ſtrength; I am perſwaded, that that which made *Peter* ſo uncapable to reſiſt the tentations of denying *Chriſt*, did much proceed from that word which is, *Mat* 26 33. *Though all men ſhould be offended becauſe of him yet he would never be offended.* Therefore we think, that the firſt and moſt excellent way to obtain victory is, to be dwelling under the apprehenſions of our own weakneſs to overcome, that holy and divine paradox being always made true, that *when we are weak, then are we ſtrong*: and we may into the liſts with our corruptions, having no confidence in the fleſh, but deſiring in the name of the *God of Iſrael* to wreſtle with the ſtrongeſt *Goliah* that we meet with. O! but humility is a moſt ſweet and ſtrong armour, wherewith a Chriſtian ought to be clothed, when he goeth to war: he muſt walk in that holy fear, which may be conſiſtent with faith, and entertain ſo much faith, and ſpiritual confidence, as may not altogether cut off holy fear.

There is a ſecond cauſe, which is, too much intanglement with the pleaſures and affairs of the world: it is impoſſible for one who is taken up in the continual noiſe and buz of things here below, to be an evercomer; hence *Paul* preſſeth, 2 *Tim.* 2 4. that *no man that warreth ought to intangle himſelf with the affairs of this life, that he may pleaſe him who hath choſen him to be a ſouldier*; and that word, 1 *Cor.* 9. 25. *He that ſtriveth for the maſtery muſt be temperate in all things*; O! oft-times through the deceitfulneſs of the world, and pleaſures thereof, we are led captive by the hand of our iniquities, and do fall before our enemies. I know nothing ſo ſuitable

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and helpful for a Christian to overcome, then to be denyed to these three cardinal and fundamental temptations, by which Sathan standeth to allure us, which are *the lust of the eye, the lust of the flesh, and the pride of life*: that our eyes may not take in, any sweet or pleasant representationsot the transient vanities of the world, neither may our sensual appetite be taken with the taste of these bitter and most soure delights, neither may be ambitious in the enjoyments, and actual possession of them.

There is a third cause, which is, that we are not taken up in the exercise of watchfulnesse: this is certain that the exercise of this grace, hath most divine influence for the overcoming of our corruptions, as is clear from *Matth.* 26.41. and *Mark.* 14.38 That ought to be the great Motto of a Christian Souldier, which ought to be engraven upon his arms, *VVatch*: Watchfulnesse is not only effectual, for overcoming in this respect, that it doth discover unto us our temptations, when they begin to assail us, but likewise it takes up both the subtility and strength of our temptations, as likewise it taketh up the weakenesse and inability in the Christian to resist that temptation; and if those three be attained, seldom or never is a Christian much foiled by the hand of his iniquities, therefore that which I would say toChristian souldier, Iwould say unto all, *watch*

There is a fourth cause, which is, that we are not much taken up in the exercise of secret prayer, prayer being indeed that noble and spiritual weapon by which Christians do overcome, as is clear from *Matth.* 26. 41. and 2 *Cor.* 12. 7. where *Paul*, when *when a messenger of Satan buffeted him*, was constrained *to beseech the Lord thrice*, a practice much unknown by the most part of Christians, who know not what it is *to pray without ceasing*, when they are tempted much without interruption. I think of all the weapons that almost a Christian taketh to resist temptation, this is most effectual; for when *Sathan* seeth that a Christian improves the temptation

tation ſo much for his own advantage, as to make it an errand to go to God, then he deſiſts and gives over to contend. I confeſſe a Chriſtian may in ſo far glory in his infirmities, as they give him an occaſion to converſe more frequently with *God*, O! but had we ſpent more of our time in converſing with *God*, when we were alone, we might have attained many ſweet trophies, and fruits of our victory, which now we have only in hope and expectation.

There is a fifth cauſe, which is, that we are not much taken up in the exerciſe of Faith, which is that general peice of armour that *Paul* doth preſcribe unto the Chriſtian, *Eph.* 6. 16. *Above all things taking the ſhield of faith, whereby ye ſhal be able to quench all the fiery darts of the wicked*: There is that ſweet note of commendation put upon this armour, that there is no temptation a Chriſtian can meet with, but through the exerciſe of Faith, he may be able to overcome it: hence *Paul* ſaith, ye ſhall be able to quench *all* the fiery darts of the *Devil*: This peice of armour is not only defenſive, but we may ſay, in ſome meaſure, it is offenſive likewayes: now Faith helps a Chriſtian to overcome his temptations and corruptions, wherewith he is aſſaulted, not only by laying hold on the infinit ſtrength of him who is *the Captain of Salvation*; but likewayes, Faith is that grace which hath the moſt ſubtile and divine eye in taking up the ſtrength of corruption: O! but a man much in the exerciſe of Faith, is a man that can paſſe a moſt accurat ſentence upon his luſts and Idols, wherewith he doth rencounter: there is nothing impoſſible to the believing man: and I think, if there be any grace by which a Chriſtian doth aſcend moſt to a divine ſimilitude unto the omnipotency of *God*, it is by the grace of Faith: hereby is the Chriſtians power moſt intended, O! but Faith will make thoſe that are weak, ſtrong: Therefore we would deſire you to be exerciſing your confidence upon him, who is that *munition of rocks*, ſo that through him, ye may overcome, as likewayes through the word of your teſtimony. This

This laſtly may be a cauſe, that after ſome ſmall victory over our luſts, we are ordinarily entangled with ſecurity, not knowing what it is to make the victory over one luſt, a ſweet provocation to the overcoming of another. I think (if we may allude unto that word which is, *Pſal.* 18. 37.) it ought much to be the practice of a Chriſtian, *to purſue his enemies till he overtake them, and nevir to return again till they be conſumed*, that by the ſtrength of him who *is Jehovah*, we may *run thorow a troop*, and by *our God we may leap over a wall.* O! but conſtant exerciſe in this war, never proclaiming a ceſſation of arms, would make a ſpeedy riddance of all our adverſaries; *he* then *ſhould teach our hands to war*, & *by our arms a bow of ſteel might be broken.* I think that which made *David* ſo little ſucceſsful over his luſts after ſome ſmall victory, was his ſecurity; as likeways in *Peter.* There is no diſcharge in this war till death, and then we ſhall receive our everlaſting arrears for all our toil.

Now to the ſecond, thoſe divine ends that the Lord hath in this, why Chriſtians do not attain victory over their luſts, though in ſome ſmall meaſure endeavouring conſtancy in war; it doth either proceed from this, that God knows that we can better improve a wreſtling eſtate than an overcoming eſtate, while we are here below; we can better diſpenſe with war, than we can with victory. Therefore, while we are travelling thorow this wilderneſs, he doth ſtill keep us in exerciſe with ſerpents and ſcorpions: or it doth much proceed from this, that we may be kept in a conſtant dependence upon God, and may intertain a holy and conſtant correſpondence with him: It is certain, that if we were not conſtrained to walk with God, through a principle of neceſſity, ſeldom we would walk with him through a principle of a duty, or from a principle of love; for it is obvious to a Chriſtian upon his ſecret ſearch, that we walk moſt with God, when we ſtand moſt in need of him: It doth likewiſe proceed from this, that we may be

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kept humble while we are here below, and that we may not be not exalted above meaſure; as alſo, that the grace & power of our *bleſſed Lord Jeſus*, in helping us to overcome, may be rendered more conſpicuous and evident, this being the great ſtage in which *Chriſts* power doth moſt eminently act and appear over our weakneſſe, and the apprehensions of theſe inſuperable difficulties, wherewith we are beſet and oft overcome.

Now to ſhut up our diſcourſe, we ſhal deſire, that once ye may give up your names unto *Jeſus Chriſt*, to fight under his royal banner, and believe me, though your corruptions were never ſo ſtrong, yet at laſt he ſhall overcome them, the certainty whereof is made out unto you by this, that your bleſſed *head, hath led captivity captive*, and *is now exalted at the right hand of Majeſty on high*: and the hope and expectation of that bleſſed iſſue may make you rejoyce *with joy unſpeakable and full of glorie.*

SERMON II.

Gal. 5. 24. *And they that are Chriſts have crucified the fleſh with the affections and luſts.*

O! When ſhall that great and excellent wonder be ſeen in heaven, which *John* did ſee, *Rev.* 12. 1. 6. to behold the inviſible Church, and thoſe that are expectants of heaven, which is that Woman clothed and adorned with that ſpotleſſe and beautiful righteouſneſſe of a crucified Saviour, which is pointed out, by her being clothed with the Sun, and to be regulat by the Doctrine of the twelve Apoſtles, which are indeed thoſe precious Stars that will bring us unto the place where *Chriſt* lyes, and will ſweetly conduct us unto him; and withall to have that great Idol under our feet, *the world*, the divine Emblem of which is the Moon, becauſe it is ſubject to manyviciſſitudes and changes, and hath moſt different and

contrary aſpects: though we conceive, that if many Chriſtians were to be painted, we might fix the Moon upon their head, for they uſe not the world as their ſervant, but as their Maſter; Mortification is an exerciſe that doth not ſute with fleſh and blood, it is a hard ſaying to a man ſettled upon the dregs of nature, and yet incorporat in that old ſtock: O! but it is ſad Divinity to many, that except one die with Chriſt, they cannot reign with him, we muſt win to the fellowſhip of his ſufferings, and be comformable unto his death, before we attain to the reſurrection from the dead: we love to divide thoſe things that *God* hath conjoyned, to take *Chriſt* for righteouſneſſe and ſalvation, but not for a King and for ſanctification: And if it was an evidence unto wiſe *Solomon*, that ſhe was not the mother of the child, who pleaſed for the diviſion of it, ſo it may be ſuppoſed, that he who will not take whole *Chriſt*, but would have him divided, is not one that is predeſtinated to the adoption of children: we confeſſe there are many that love Chriſts coat, rather than his graces, and if they purſue after thoſe, it is more after thoſe graces that are adorning then ſaving: And we conceive that there are theſe three graces that a hypocrite doth moſt purſue after; there is the grace of prayer, and the grace of knowledge, and the grace of humility, and of the laſt we may ſay, a hypocrite may endeavour to perſonat it, but there is always within his boſome ſome convictions of his little attainment it is impoſſible for a hypocrite to think himſelf no: things; and, O! that we could once attain to that precious length of Chriſtianity, as to be entertaining a holy oblivion of our attaintments, and a ſanctified memory of our imperfections; that the former may be written, as it were in the ſand, and the latter might be engraven in the fleſhly tables of our hearts, and kept conſtantly upon record: we confeſs there is not much of our leaf that withers in theſe dayes, but much of our fruit withers and decayes: O! is not man become ſo

brutiſh and ignorant, that he may be ſent unto the beaſts of the field, to be inſtructed of that which is his duty: *Solomon* makes mention of four beaſts upon the earth, which are little and exceeding wiſe, *Prov.* 30. 24, 25, 26, 27. 28. all which may teach us ſome ſpiritual Doctrine; firſt, there are the Ants, who may teach us that grace of divine providence, and Chriſtian policy, in laying hold on our occaſions and opportunities, who though they be not a ſtrong people, yet provide their meat in ſummer; and no doubt, we ſhould be fighting with our ſpiritual enemies, while it is the day, for the night cometh wherein no man can fight: actions done in ſeaſon, addes a great deal of luſter and pertection to them, every thing being beautiful in its ſeaſon: Secondly, there are the conies, who may teach us that grace of denyal, to diſtruſt our own ſtrength, in the day of ſtraits, to run unto him who is that *Mountain of rocks*, when the blaſt of the terrible one, is as a ſtorm againſt a wall; for they being a feeble people, make their houſes in the rocks; And no doubt, Athieſme and Idolatry are the two great impediments of mortification, too much confidence in our ſelves, which is Idolatry, and too much deffidence in God, which is our Athieſme. Moreover, we may go to the locuſts, which would teach us that primitive grace of unity, who though they want a King, yet go they forth by bands: and laſtly, we may go to the ſpider, which may teach us that grace of ſpiritual mindedneſſe, and of aſpiring after thoſe ſublime and excellent things of God, for they are in Kings palaces: and, O! to be more converſant with heaven, and thoſe things that are above: this would make us to diſtaſte theſe lower ſprings, and they would be to us as the waters of Marah.

But to come more particularly to the words, you have many precious things concerning Mortification holden forth, which is that precious and cardinal grace of which we intend at this time to ſpeak; you have the

infinit advantage of this grace held forth, to wit, tha such do meet with divine intimation of their interest i Christ, and that they are Christs, which is indeed the high elevation of a Christian; And this is clear from the words, that such an one may from this gather, tha his name was written in the ancient and precious re cords of heaven; And, no doubt, little divine wrestling with our corruptions, makes us to have the extract o our peace so often withdrawn to our sense: there is thi held forth concerning it, the extensive nature of mor tification, that a Christian ought not only to mortifi the flesh, which is original sin, which is so called, no only because of that woful knot of amity and affectio that is betwixt us and our lusts, hence that word, *no ma ever hated his own flesh*; O! those invisible knots of uni on that are betwixt us and our lusts; but it is so cal led, because sin hath contaminat the whole man, s that *from the crown of the head to the sole of the foot*, ther is nothing that is not defiled, as likewayes, becaus during our abode in those tents of mortality, we mus have this woful and sad companion, and there is a unchangable and unalterable decree of heaven, tha during our time of Minority, we should have that bad associat; but more, a Christian should mortifie his af fections, which are his predominant lusts, to which our affections are so much joyned, and our soul doth so much go out after; as also his lusts, which are the first moti ons and risings of corruption within one, and witha may comprehend the eschewing the first shadows an appearances of evil, *Prov.* 4. 14. 15. *Enter not into the p.t of the wicked, and go not in the way of evil men, avoid it passe not by it, turn from it, and passe away*: our morti fications should be als much of our invisible Idols, a our visible lusts.

There is this likewayes held forth, the difficulty an painfulnesse of this work under this motion of *crucify ing*, which was one of the most painfull deaths: w conceive, that there are many who are of that man humour,

humour, who wallowing upon the graſſe, cryed forth, *uinam hoc eſſet laborare*: there is, no doubt, more difficulty in this than we apprehend, we muſt not ly in the bed of eaſe, if we intend to be mortifying Chriſtians, we muſt wreſtle as princes with God, till we prevail; the longſomeneſſe of this work is alſo pointed at, under the notion of Crucifying, it being a longſome death: we cannot ordinarily fight and triumph in one day; that ambitious letter of *Cæſars* will not hold here, *Veni, Vidi, Vici*; we muſt die mortifying and ſtruggling with our corruptions, and when one of our feet is within the borders of eternity to be fighting out that lamentation *O wretched man that I am*, &c. You have alſo the intenſive nature of mortification, that a Chriſtian ſhould be content with nothing but the death of his luſts, which is held forth in that word, *Cruciſie*, O! to bind our ſelf with a holie oath and vow, not to dwell in much contentment, till we have gotten the life of our predominant luſt: we muſt not give our idol quarter, upon the moſt plauſible and faireſt terms of ſubjection, otherwayes, if ye do, I ſhall not ſay that word which the Prophet ſpake to *Ahab*, that your *life ſhall go for his*; but ſure I am that confederacy ſhal be broken, and likely not without many ſorrows to your ſpirits. There is laſtly, the certainty of this victory held forth in that word, *they have crucified*; it is here in the preterit time, as it were already accompliſhed and brought to paſſe; and no doubt, this may make us to rejoyce, *with joy unſpeakable, and full of glory*, that once we ſhal have a triumphant ſong put in our mouth.

Now before we ſhall ſpeak unto any of theſe, we ſhal ſpeak to ſome few things as previous to known. We ſhal not dwell long in pointing out the nature of Mortification; we conceive it thus, It is a divine quality of the immortal ſoul derived from the efficacy and vertue of *Chriſts* death, whereby the ſtrength of ſin is impared, and its dominion taken away, ſo that we

ſhould not totally, nor with full conſent yield our ſelves unto that iron-yoke of our iniquity: Neither ſhal we ſtand long to prove that it is your duty to be much in the practice of this duty: It is clear not only from *Col.* 3. 5, *Mortify therefore your members which are upon the earth*, but alſo from 1 *Pet.* 2. 15, 16. and 2 *Cor.* 7. 1. it ought to be our great deſign and aim to bring all thoſe things in ſubjection, which ſtands in oppoſition to *Jeſus Chriſt*, and it is the noble prerogative of thoſe young men, 1 *Joh.* 2. 13, 14. that they have overcome that wicked one, and hath in ſome meaſure trodden Sathan under their feet.

But we ſhal ſpeak a little unto this, firſt, whether or not a Chriſtian can fall again to the committing of that ſin which once they have mortified, and repented for, and withall hath received an act of pardon? We conceive indeed (ſo far as we know) there can be no explicit proof given of ſuch a caſe in Scripture, that ever any of thoſe that were heirs of the grace of life did fall into that ſin which they had once mortified and repented for: but however, we are confident to averre, that it is not inconſiſtent with a gracious eſtate which we conceive is clear, not only from his names but from his promiſes, and from his commands: doth not that name, that he is *a healer of our back ſlidings* and *a repairer of our breaches*, and that name, *he will multiply to pardon*, ſpeak out that of a Saints relapſing into a mortified ſin, doth not put him without hope, *Iſa.* 55. 7. *Hoſ.* 14. 4. but that he may have confidence that he ſhal not die but live, and declare the wondrous works of the Lord, though God may ſpeak that word to him which *Abſolom* ſpake to *Huſhai*, *Is this thy kindneſſe to thy friend*: and withall, do not his promiſes ſpeak this *Jer.* 3. 22. *I will heal your back ſlidings*; and do not his commands ſpeak it, *Jer.* 3. 1. 12. 14. 22. how often is back-ſliding Iſrael exhorted to return, and he who impoſed that commandement upon us, to forgive our brother untill ſeventy and ſeven times, if he re-

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l our ſelf turn and repent, will not his bowels be moved with-
ſhal wen him, towards a back-ſliding heifer? But withall,
e much to provoke you to beware of that ſin, to ſin after re-
ly from pentance and mortification, we ſhal propoſe theſe
are upa things. Firſt, ſuch a ſin doth creat and beget much
2 *Cor.* 7 hardneſſe and ſtupidity of heart, ſo that *our own back-*
ring all *ſlidings do reprove us*, and become not only our ſin,
poſition but our puniſhment; and when *God hath ſpoken peace*
of thoſe *to us, ſhould we again turn to folly?* Secondly, there is
ercom this to diſſwade you, that ſuch Apoſtacy as this, makes
trodden Chriſtian to loſſe the ſenſe and comfortable aſſur-
ance of their intereſt, ſo that ſometimes they will be
whethe even razing, as it were, the foundations: O! but back-
tting o ſliders in heart are filled with the fruit of their own
epente way, and are made to walk *in darkneſſe, and to have no*
n? W *light*: it is much for a Chriſtian to keep faſt his hands,
n be n when after this manner, he hath loſt his feet.
re, tha Fourthly, ſuch an one doth not ordinarily give
of life much reins, and much liberty to his corruptions; that
rtified is indeed their year of Jubilee, and releaſe, as is clear
dent t from *Jer.* 5. 6. where theſe two are joined: and may
eſtate not the nature and aggravating circumſtances of that
names ſin, make you to eſchew it? is it not a ſinning againſt
: doth light? is it not a ſinning againſt God, after he hath
lidings appeared unto you twiſe? So that this may be the
ill mul manner of your bemoaning your ſelf. If it had been
ng int an enemy that had thus done, O Lord, thou mighteſt
Iſa. 55 have born it, but that it ſhould be one, whom thou
that h didſt condeſcend to make thy familliar, and to take
work ſweet counſel together with him, that hath lift up
o him his heel againſt thee; this no doubt is an iniquity of
kneſſe a deep dye; and we ſhal only ſay this, that it is im-
k this printed upon the effigie of godly *Judah*, *Gen.* 38 26.
not hi That after his firſt fall with *Tamar*, he *knew her again*
ften i *no more*: And, no doubt, it were your advantage to
ho im obey that counſel, *let him that ſtandeth take heed leſt*
e ou *he fall.*
he re Now that which ſecondly we would ſpeak to, is to
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propoſe ſome thing to you, by which you may know your growth in Mortification, ſince there are many that delude themſelves in this, ſuppoſing that their luſts are really mortified, when they are but ſleeping, and that they are really caſt out, when they only go out for a ſeaſon: thoſe are they that *are pure in their own eyes, and yet are not cleanſed from their iniquity.* And before we ſhal ſpeak any thing to this, we would have you conſidering theſe things. *Firſt*, that there may be a growth of leaves, where there is not much growth of fruit; a plentiful meaſure of profeſſion, and yet much barreneſſe in practice; there are ſome whoſe leaf doth not wither, though their fruit doth much decay, who have many ſpecious appearances, and yet cannot ſay that the root of the matter is with them; and with all we would ſay, that there may be ſome real growth to the fruit, when there is not much in the root, ſo that though we ſpred forth our branches, yet we do not caſt forth our root as *Lebanon*; we grow ſometimes more in prayer, and knowledge, and joy in the *Holy Ghoſt*, than in mortification and humility, though there be a promiſe for both their growthes, *Hoſ.* 14. 5, 6. Now there is in this ſecondly, that we would have you knowing, that there is a divine neceſſity for Chriſtians to grow ſomewhat in all the graces of the Spirit, and *to bring forth fruit even in old age*, to be advancing in Mortification, to be aſcending up in a divine conformity with God, till we ſhal be made like unto him: we confeſſe indeed, there are ſome ſad interruptions, when we almoſt forget that we were purged from our old ſins; And this neceſſity of growth, appears not only from this, that *Chriſt* is the head of believers, and they his members; this ſimilitude the Apoſtle uſeth twiſe to expreſſe a Chriſtians growth, *Eph.* 4. 15, 16. *Col.* 2. 10. and no doubt, ſince *Chriſt* is the head, and we the members, we muſt grow till there be a divine conformity and reſemblance betwixt us and our head; and are not we predeſtinate unto this divine and noble

end,

end, *Rom.* 8. 29. and must not we purifie our ſelves and endeavour to waſh our ſelves from our ſpots, through that precious blood of ſprinkling, that *we may be holy, as he who hath called us, is holy*. And more, this is one end of that fulneſſe, which was communicate unto *Jeſus Chriſt our precious head*, ever *to make us compleat*, Col. 2. 9, 10. And as his fulneſſe is for our growth, ſo our growth is for the making up of his fulneſſe, *Eph.* 1. 23. Myſtical *Chriſt* will not be compleat, till once all his Members grow up *to the ſtature of the fulneſſe of Jeſus Chriſt*, and ſo from that, there is ſuch an inviſible knot of union and ſupernatural relation betwixt us and *Chriſt*, that a Chriſtian muſt grow, & if once the firſt draughts and imperfect lineaments of *Chriſts* image be engraven on our ſoul, he will bring it unto perfection, ſince this is his noble prerogative, that his work is perfect. There is this alſo, that ſpeaks a neceſſity of a Chriſtians growth in Mortification, and all the graces of the ſpirit, that the faithfulneſſe of all the perſons of the bleſſed Trinity, is engaged for this, and is laid in pawn: it is clear, that the faithfulneſſe of the firſt perſon of the bleſſed Trinity is laid in pledge, from *Pſalm* 92. 14, 15. *They ſhall ſtill bring forth fruit in old age, to ſhew that the Lord is upright*, or faithful: which we conceive doth relate to that promiſe made by the *Father* to the *Son*, in that ancient and eternal tranſaction, *Iſa.* 53. 10. And is not the faithfulneſſe of the *Son* laid in pledge, is not this commandment of the *Father* laid upon him, *that of all that are given to him, he ſhould loſſe none but raiſe them up at the laſt day*, Joh. 6. 39. 40, 40. ſo that as *Chriſt* muſt be anſwerable to his charge, he muſt preſent all the gifted ones unto the *Father*, which preſuppoſeth their growth in grace, and their being *made meet for the inheritance of the Saints in light*: and is not the faithfulneſſe of the third perſon of the bleſſed Trinity likewayes ingaged in this? in that it is his great work, to apply *Chriſts* purchaſe, to reveal unto us the whole mind of *God*, and to communicat all things

that are needful for us to know, and to guide us in all truth, *Joh* 16. 13. And if this be his firſt work, will he not accompliſh it, & bring it unto perfection? all which great works that are committed unto the *Holy Ghoſt* to do, have that ſweet and precious reſult, *growth in grace.* There is this Thirdly, that we would have you knowing, that there are ſome graces of the Spirit, of whoſe growth, before we can judge, there muſt be a time allotted; grace is not like the graſſe of the field, which groweth in a night, and periſheth in a night: it is a woful practice among many, they begin to ſearch their growth, before they have well begun to grow: we would rather counſel you to grow, than to ſearch your growth; though it is indeed a Chriſtians duty to take notice, *to go up early to the vineyards to ſee if the vine flouriſh, whether the tender grape appear, and the pomegranats bud forth*; this is clear from *Cant.* 7. 12. and from *Pſal.* 63. 8. where *David* taketh notice, not only of his following after *God*, but that his ſoul did follow hard after him: but if in this we may allude, we ſhal ſay this unto you, *Judge nothing before the time*, let your graces grow before you judge of their growth. And there is this laſtly, that we would ſay, that growing in grace, and the fruits of the Spirit, is a myſtery that is more taken up by faith, than by ſenſe; we muſt grow by Faith, and by Faith we will beſt diſcern, eſpecially under deſertion, and when we are walking under a cloud, and *Chriſt* carves out bitter things unto us: we confeſſe indeed, when we are dandled upon his knee, and our cup of divine conſolations is running over, and he covereth a table to us in the wilderneſſe, then our growth may be known by ſenſe.

But as to the queſtion we propoſed, we ſhall give you theſe evidences of your growth in Mortification: There is this firſt, thoſe are admitted to read their names in thoſe ancient and precious Records of heaven, and to know, that they were engraven upon his heart, before ever the corner ſtone of the World

was

was laid; This is clear from *Revel.* 2. 17. and, 2 *Tim.* 4 8. and the ground of it is this, that those who are wrestling as Princes with their lusts, and enduring the heat of the day, he lets them see a sight of the Crown, and of that eternal felicity, that so they may endure that good fight of Faith, and persevere to the end, that they may obtain that Crown of life.

And there is this ground of it also, because such are much in the exercise of those two cardinal and architectonick Graces of the Spirit, *Faith* and *Prayer*, by which much divine familiarity and fellowship with God is attained, and so Faith doth increase with the increase of God.

There is this second evidence, when our lusts have not such power to disturb us in holy duties, as in prayer, hearing and meditating; if you have dispossessed those unclean things, and can go about those duties, with a great deal of more divine serenity, and composedness of Spirit; but if this be wanting, it is an evidence of no great growth in Mortification, as is clear from *Jer.* 23. 11. and *Ezek.* 33. 31. And we conceive, that this is an evidence of growth in Mortification upon these two grounds; First, A Christian that is much a victor in this blessed warfare, is often-times under the dreadful impressions of the Majesty and Holiness of *God*, by which those sinful stirrings and motions of his heart are much abated; by reason of his Terrour, he cannot endure himself to be *with the fool in the ends of the earth*, because such a one hath power over his Spirit, and rules over it, so that he is not like a City broken down and without walls. O! but it is much for one, to subject all his thoughts to the obedience of *Jesus Christ*, to have nothing within him that lifts up the heel against the knowledge and excellency of *Jesus Christ*; and by the way, it is a woful and irrational evil, that

that we lodge Chriſt in our face, and in our mouth, we ſpeak of him, and ſeem to love him, but we lodge idols in our heart, that glorious and excellent Manſion, which ſhould be kept for that excellent gueſt, that *immortal King of glory*, who is the light of the higher Houſe.

There is this third evidence of growth to be much in exalting and magnifying of *Jeſus Chriſt*, and lifting up of that burdenſome ſtone of his praiſe; this was an evidence of *Pauls* growth in Mortification, *Rom.* 7. 25. 1 *Cor.* 15. 56, 57, 58. O! but one that hath really taſted of that noble thing, mortifying and pardoning grace, their ſoul will eſteem *Chriſt* matchleſſe, and a divine neceſſity of ſpeaking out his praiſe, and ſetting him on high, will lye upon them: There are two ſpecial times, when Chriſtians are put to a divine *non plus* in ſpeaking out his praiſe, and are conſtrained to cry out that word. *Pſal.* 65. 1. *Praiſe waits for thee.* (or ſilent) that is, it cannot be expreſſed. There is that time, when a Chriſtian is caught up, as it were unto the third heavens, and hath ſome eminent diſcoveries of God, then they are conſtrained to cry out, *exalt thy ſelf, O Lord*; their thoughts are ſo high of him, that there can be no expreſſions found ſutable unto his worth; And we confeſſe indeed, it is hard, if not impoſſible, to commit any hyperbole in commending of him. And there is that ſecond time, when Chriſtians are able to turn the battle to the gate, and in ſome meaſure are enabled to conquer their ſpiritual enemies; then are they put to this, who can exalt him who is by infinit degrees exalted above our bleſſing and praiſe! Sometimes a Chriſtian is put to that ſpiritual poſture, and heavenly frame, that he cannot make language of his thoughts of Chriſt, that though his heart could indite a good matter concerning the King, yet his tongue cannot be the pen of a ready writer.

There is a fourth evidence of a Chriſtians growth, when a Chriſtian hath more ſpiritual diſcoveries and inſight

insight unto his corruptions, and is more wrestling against them: and we would have you considering these two things; 1. That discovery of bosome and invisible lusts, is that which we mainly take to be meant in this evidence, and wrestling against them; and there is this secondly, that all our victories over our lusts, should increase our antipathy against sin, and make us to be zealous, till once we shall obtain a compleat victory, and shall have accomplished our warfare.

There is a fifth evidence of our growth, when the remembrance of our former lusts and Idols, do not provoke desires after the enjoyment of those things again, but rather doth provoke the exercise of sorrows, that ever that should have been our lot, to have been under the dominion of such lusts and Idols: O! but there are many, to whom remembrance of their lusts will provoke their affections, *Ezek.* 23. 19. 21. and this speaks much strength of love, that the picture of his Idols, should so much inflame him, and gain his affections; O! but looking upon our old sins with an affectionat eye, speaks little growth in Mortification.

There is this last evidence of our growth, our high and majestick thoughts of Christ and his Word, for if once our humour be purged out, we shal then *as new born babes, desire the sincere milk of the word*; and I am perswaded, that as one doth obtain successe in this precious warfare, he doth ascend in his spiritual conception of *Christ*; such an one is endeavouring that evangelick and heavenly captivity of affections, to have them all confined unto *Jesus Christ*, that precious and excellent object: O! but one sight of *Jesus Christ*, in his matchlesse and transcendent comlinesse, to behold that divine contemperature, harmony and conjunction of all spiritual graces that are in him, would it not provoke us to cast away our Idols to the Moles and to the Batts, and should not they losse their beautiful hue and image? O! but eternally to contemplat that infinit Majesty that is in him, sweetly contemperat with his

his lowlineſſe, ſo that we may ſay, there is both Majeſtick lowlineſſe, and lowly Majeſty in him, to ſee likewayes his infinite highneſſe, and his matchleſſe condeſcendency, to ſee his abſolute Soveraignity, and his unparallel'd humility, thoſe things if once they were attained, might make us to cry out, *who would not love thee, O King of Nations.*

Now that which we ſhal laſtly ſpeak to, ſhal be this, to ſhow unto you thoſe things that ſpeak and prove our ſoul-union, and heart-conjunction with our Idols, that ſo we may be provoked to the mortification of them; There is this, Firſt that we imbrace our Idols after frequent convictions of the diſadvantage of them, that after they have been ſeen in their own native colour, yet we dandle them upon our knee, like that word, *Iſa.* 57. 10. and that, *Jer.* 50, 38. *They are mad upon their Idols*, demented in their purſuits after them; and no doubt this ſpeaks of a moſt unmortified frame, and one filled with the love of his Idols, There is this ſecondly, that ſpeaks, our imbracing of our Idols, upon ſmall tentations, like that, 2 *Sam.* 12. 2, 3. there are ſome tentations of our luſts to gain our affections, and ſome to gain our judgment; and to ſin without the propoſal of ſome great advantage, or ſome ſolacing delight or pleaſure, ſpeaks us moſt ſtrongly united to our luſts. There is this thirdly, that ſpeaks that infinite toyel and labour that we expoſe our ſelves to, to ſatisfie our luſts; you will ſee it *Eccleſ.* 2, where *Solomon* making pleaſure and carnal joy his Idol, is put to much toyl to ſatisfie it: and believe it, it is more eaſie to mortifie your luſts, than to ſatisfie them, for that is impoſſible work: our Idols have two daughters that ſtill cry, *Give, Give*: our Idols are like the grave, the barren womb, the earth that is filled with water, and the fire, who never cry, *It is enough*: our Idols have two attendants, *Impatience* and *Diligence*; we will weary our ſelves in the fire, to obtain ſatisfaction to our luſts; and if we do not attain it, we will curſe our King, and look

upward

pward. There is this fourthly, that ſpeaks our ſoul-union to our Idols, and it is imbracing of them, after application of threatnings, againſt thoſe who ſhould imbrace that ſin; and it, to commit this ſin with lifted up hand, is indeed, to ſport with the juſtice of *God*, or rather to put a bill of defiance in his hand, ſuppoſing that we are above the reach of his juſtice and power. And there is this fifthly, that ſpeaks it, our killing of convictions, which tend to the diſcovery of the ſinfulneſſe of ſin, and preſſing upon us thoſe duties, by which we attain to the Mortification of them; and is it not certain, that we kill our convictions in the birth, and makes them to prove abortive? Love to our Idols is that which kills our convictions, and our killing of our convictions, is the mother of our love to our Idols: And there is this, laſtly, that ſpeaks our ſoul-union with our Idols; thoſe anxious ſorrows when we miſſe the enjoyment of our Idols, we are then ready to cry out, *It is better for me to die than to live*: and oftentimes, when our Idols are taken from us, and are laid in the grave, our living luſts ſit down, and lament over the grave of our buried Idols, crying forth, *Ah, my Lord.* And ſince there are ſuch inviſible, and woful knots of union betwixt us and our Idols, we ſhould endeavour to have all theſe knots looſed, and to have our ſouls united unto him, by thoſe two precious and golden chains of *Faith* and *Love*, and to have our hearts a *Bethel*, a houſe for God, and a temple for the holy Ghoſt; and not a *Bethaven*, a houſe of Idols, and a cage for all unclean birds, that our Spirits may be manſions for that *eternal Spirit*, and he may have an arbitrary power over us, and a negative voice in conducting us to heaven.

S E R.

SERMON III.

Gal. 5. 24. *And they that are Chriſts have crucified the fleſh with the affections and luſts.*

MOrtification is that precious duty impoſed upon man, not only by the law of Nature, but by the royal and excellent law of grace. Doth not the law and light of nature inſtruct man thus, it is better to kill then be killed; and certainly, except a Chriſtian be the ruine of his iniquities, iniquity ſhal certainly be his ruine; we ſhal either ſing a ſong of triumph over our luſts, or our luſts ſhal ſing a ſong of triumph over us; and doth not that royal law of liberty and grace enforce this upon us, while it deſireth, that *we ſhould crucifie our members which are upon the earth*, and be aſpiring after a divine conformity with the Image of the inviſible God; Though we conceive, there be ſome, that if they would retire themſelves a little, to behold thoſe ſubtile and inviſible actings of the myſtery of iniquity within them, and thoſe deep devices of Satan, and how many ſtrange Lords, beſide *Jeſus Chriſt*, exerciſe dominion over them; they might be conſtrained to put in their *Amen* unto that truth, that *it is more eaſie for a Camel to paſſe thorow the eye of a needle, than for ſuch unmortified Chriſtians*, as many of us are, *to enter into the kingdom of God.* It is better for us to dwell in the houſe of mourning, than in the houſe of mirth, we may ſay of much of the carnal joy that is amongſt us, *Such laughter is mad, and ſuch mirth what doth it?* We may wiſh for ſome retired cottage in the wilderneſſe, where we may go aſide, and ſpend our ſeventy years in the bitterneſſe of our ſoul, and account it marvelous loving kindneſſe, if we ſhal obtain hope in our end: It is without all debate, that the generall and univerſal evil of our dayes is, that Chriſtians are ſo little in the exerciſe of this precious grace of

Mortifi-

mortifiation; we think we take a greater latitude in our way to heaven, than that cloud of witneſſes which went before us, did adventure to take: and it is certain, that if one from the dead were admitted to write Commentars upon the diſadvantages of ſatisfying the luſts of the fleſh, they would point forth marvelous hurt and infinit loſſe in exerciſing any of thoſe; as likways, if any from above were admitted to write upon the advantages *of crucifying the fleſh, with the affections and luſts thereof*, what precious commendation might they give to thoſe that are exerciſed in thoſe low, but exalting works of Mortification? Believe me, this is moſt certain, that it is eaſier to mortifie your luſts, than to ſatisfie them: for we conceive, that ſuch an one who is ſpending his precious time in the ſatisfying of his luſts: doth ſpend his time betwixt theſe three, the impatiency of his luſts, which ſtill cry forth, *give, give*; the impotency and weakneſſe of the means he hath to ſatisfie ſuch luſts, and the conviction of the impoſſibility of ſatisfying the inſatiable deſires, and infinite luſts of ſin: anxiety and ſorrow, are the conſtant attendants of a man that is not ſtudying to crucify his luſts and affections: and certainly, if we may allude to that word, *Jer.* 48. 10. *Curſed be he that keepeth back his ſword from blood*, he is curſed, that doth not endeavour to crucifie and bring low the *ſeven abominations of his heart*, that we may with *Naphtali* and *Zebulun* jeopard our lives unto death in the higheſt places of the field, and that there might be none of our luſts to cry forth within us, *the bitterneſſe of death is paſt*; but may endeavour to cut them in pieces before the Lord. We conceive, this work of Mortification, is the moſt pleaſant exerciſe of a Chriſtian, if not in it's own nature, yet in his fruit and effects.

Now before we ſhal ſpeak any thing unto thoſe things which we propoſed to ſpeak of at the laſt occaſion, we ſhal ſpeak a little to this, what is the reaſon that Chriſtians reſolutions and purpoſes to quite ſuch a pre-

a predominant luſt, and to forſake ſuch an Idol, do oft-times evaniſh without any fruit? All theſe cords of divine reſolution bywhich they bind themſelves,are but as tow and flax before the fire of temptation, they decreeing many things which are not eſtabliſhed; And we confeſſe, this is ſo incident an evil unto his own, that ſomerimes they are reſolved in nothing ſo much as this, to reſolve no more; they in a manner give over the duty of reſolution, becauſe they are ſhort-coming in the duty of performance: And we conceive, that this is occaſioned either through this, that Chriſtians do not reſolve upon the ſtrength of a Mediator, or if they do reſolve upon his ſtrength, they are not much in the improvement of it, for the bringing low of ſuch an iniquity. And we conceive, this was the ground that *Peters* reſolutions were brought ſo much low, and were blaſted; and this was ſomewhat pointed at, *Iſa.* 40 30, 31. where it is ſaid, *even thy youths ſhall faint and be weary, and the young men ſhall utterly fall*; the greateſt natural abilities which might help men to run and not be weary, and the moſt promiſing evidences from themſelves, ſhal fail and be blaſted, but (as it is in the 31 *v.*) *they that wait upon the Lord, ſhall renew their ſtrength*, even thoſe who are denyed to their own ſtrength. And we conceive, that there are theſe two great myſteries of Chriſtianity, firſt, to reſolve ſo as being convinced of this, that we are not able, as of our ſelves, to think one good thought: And, ſecondly, which is a little more myſterious to believe, that *Chriſts* ſtrength laid hold on by Faith, is as effectuall for the crucifying of ſuch a luſt, as if it were our own proper ſtrength and excellency: certainly, one that hath once ſwallowed this camel of Chriſtianity, needs not ſtrain at the lower gnats of it: we would only ſay this by the way, ſtudy to ſee comparative reſolutions, for ordinarily theſe are much blaſted, as was clear in *Peter though all ſhal forſake thee, yet I will not*: ſtudy to be poſitive in your reſolutions, but be ware of compariſons.

This

This is likewayes occasioned through this, that ordinarily they determine the mortifying of such a lust rather with their light than with their affections; as it is sometimes the exercise of a Christian, when he goeth to prayer for the mortifying of such a lust, his light prayeth more than his affections; and sometimes it falls out, that when light and judgment is praying for the mortifying of such an Idol, affection, as it were, entereth a protestation against the granting of such a desire, and in a manner saith, *Lord mortifie not such a lust.* This we conceive was the case and practice of those who are made mention of *Ezek.* 14. 4, 5. who came to enquire of the Lord, having their Idols in their heart: we may put our Idols from our minde, but have our idols in our heart, when we come to seek the mortification of them; and we would only say this unto you, when ye begin to resolve, study to have your souls under a divine impression of the sinfulnesse of such a lust, as likewayes under the infinite disadwantage of following such a lust: we conceive, that the ordinary time of a Christians resolution is, when they are blessed with the dew of heaven, and are admitted to taste of his sweetnesse; And oft-times Christians resolutions are rather according to their present frame, than according to that which probably will be their frame ere long: And this is the occasion that Christians who are big in their resolutions, are often short and defective in their performances; or else we conceive it to be occasioned through a Christians being too much given to slothfulnesse, and that woful idol of self indulgency, they resolve fair, but do not take pains to accomplish their vows; This is clearly pointed at, not only, *Prov.* 13. where it is said, *The sluggard desireth, but he hath nothing*: but more clearly, *Prov.* 21. 25. *The desire of the sluggard slayeth him*, and the reason is subjoyned, *because his hands refuseth to labour* is is most certain, that except a Christian be diligent, he can never be a Mortified Christian; Mortification is not attained with ease, we must travel in pain, of

pain, and have the pangs of the New-birth before *Chriſt be formed in us*.

And there is this laſtly, which doth occaſion it, Chriſtians do not propoſe to themſelves a ſublime and divine end in mortifying of their luſts; and certainly we conceive this is the moſt ordinary and incident caſe unto his own, we either propoſe this end in mortifying of our luſts, that we may have ſomewhat whereof to glory, and to make mention of our righteouſneſſe, *even of ours only*; or elſe we propoſe this carnal end, of ſtudying to have a name continually amongſt the living in *Jeruſalem*, leſt that inward myſtery of iniquity that is within us be engraven on our fore-heads; and I think certainly, that name may be engraven upon many profeſſors in this age, which *Jude* giveth them, verſ. 12. of his Epiſtle, he calleth them *twiſe dead*, that is, not only dead in reality, but that through the deceitfulneſſe of ſin, they had even loſt any name of living they likewayes had, ſo that it was alſo evaniſhed and gone away. I am perſwaded, that were we known each to another, as we are known to him, *who hath thoſe ſeven eyes that run to and fro through the whole earth*, no doubt, we ſhould wonder at the boldneſſe of our hope: and laugh at the ſtrength of our deluſions.

Now that which firſt we propoſed to ſpeak of from the words was this, the advantage which a Chriſtian hath by the mortifying of his luſts, and being continually exerciſed in this precious warfare; and (as we cleared at the laſt occaſion) the advantage of a Mortifying Chriſtian, was this, ordinarily ſuch a Chriſtian doth live under the impreſſion of his intereſt in *God*, he is admitted to read his name written in the book of life: now this is clear from *Rev.* 2. 17. where he ſaith, to *to him that overcometh*, who is in the way of overcoming, *will I give a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it*: as likewayes from *Rev.* 2. 11. *he that overcometh ſhall*

ſhall not be hurt of the ſecond death: as alſo from 2 *Tim.* 4. 8. where theſe two are ſweetly conjoyned and linked together; and it muſt certainly be ſo, that a mortifying Chriſtian is one that liveth under the divine impreſſion of his intereſt in *God*, not only becauſe of this, that one who is not mortifying his luſts, as it were, doth darken his hope, and abſcure his evidence; every dayes intermiſſion of mortification, being (as it were) a ſcore drawn through the extract of our peace with God, ſo that in proceſſe of time, that precious extract of peace becometh illegible unto us. And we ſhal ſay this, that a Chriſtian who can keep the faith of his intereſt, without the exerciſing of Mortification, may ſuſpect the reality of ſuch aſſurance: mortification and aſſurance die and live together, are weak and ſtrong together: But likewayes it muſt be ſo, becauſe of this, that ordinarily *God* rewardeth a mortified Chriſtian with the intimation of his peace, he takes them in the eternal purpoſes of his heart, and the ſecrets of his counſel, and lets him ſee his name written in the records of heaven, leſt he ſhould faint in the day of adverſity, and ſo prove his ſtrength to be ſmall: did ye never know, what ſuch a thing as this meant, that when ye were moſt ſerious in the exerciſe of Mortification, ye were admitted to behold that precious and everlaſting hope? here is this ſecond advantage that a Chriſtian hath by being continually exerciſed in this bleſſed warfare, and it is this, Mortification is that grace which keeps all the graces of the ſpirit in action, and exerciſe; it is that ſuperior wheel, at the motion of which, all the inferior wheels do move, and if we may ſo ſpeak, Mortification is this, it's all the graces of the ſpirit combined in one, and exerciſing themſelves in one divine act; Faith is exercised by a Mortified Chriſtian, not only in this, in drawing furniture from *Jeſus Chriſt*, who is our head, but likewayes, in that it is that defenſive piece of Armour, it being called (*the ſhield of Faith*) by which we quench the fiery

darts

darts of the Devil: this war will not proceed with much advantage, if faith be out of the field: So also the grace of *hope* is exercised by a Mortifying Christian, for this is its exercise in this blessed warfare, to help up the crown of immortal glory in its right hand, with that motto engraven upon it, *he that persevereth to end shall be saved, and obtain this crown of life*, which is the great encouragment of a Christians in this exercise: Likewayes, the grace of *watchfulnesse* is exercised in this blessed warfare: for watchfulnesse (if so we may speak) is the centinal of the Christian, that standeth upon the watch-tower, and giveth warning unto a Christian of the motion of his adversarie; watchfulnesse warneth us when first corruption begins to stirre: So the grace of *Love* is much exercised in this blessed warfare; for a Christian where he beholds that divine and unsearchable compassion of *Jesus Christ* which he exerciseth towards it, in upholding it under its straits, that when the archers shoots at him, and do grievously wound him, that yet his bow should abide in strength, this makes the grace of love to burn and live within a Christian. And lastly, the grace of *Prayer* is much exercised in this blessed warfare, for when faith begins to die, and hope begins to losse its courage, when watchfulnesse begins to sleep, and love begins to be remisse, and to wax cold, then prayer as a flying Cherub, doth go to the Captain of our salvation, and desireth that he may help them in the day of need: prayer is the sweet correspondent of the Christian betwixt heaven and earth: *prayer* stayeth upon the Mount with *Christ*, when *Faith* and *Watchfulnesse* are in the field with our corruptions and lusts that are in us: and we shal only say this by the way, I know not whether a Christian be more obliged to *Jesus Christ* for justification than for sanctification; but we conceive it is better to conjoyn those together, than to compare them one with another.

There

There is this third advantage that a Mortifying Christian hath, such a Christian doth most ordinarily meet with most divine solace, and intimate communion and fellowship with *God*; such a Christian is admitted to taste of the hony out of the rock, and to be satisfied with the finest of the wheat. Would ye know the reason why you have not been in heaven these many dayes? it is this, ye have not been fighting these many dayes. Now this is clear from *Rev.* 2. 17 where that promise is given to the mortifying Christian, that *he shall taste of the hidden manna*, which is the sweetnesse of *Jesus Christ*: as likewayes, *Rom.* 8. 13. *If ye through the spirit mortifie the deeds of the flesh, ye shall live*: as also, *Rom* 7. 24. *vers.* compared with 25. where wrestling *Paul* doth receive songs of everlasting praise put in his mouth: would ye know the person that is admitted to sing one of the songs of *Zion*, while he is in a strange land? it is the Mortifying Christian: for when he is in the pursute of his enemies, he is then admitted to put out his finger, and taste of the honey, that his eyes may be enlightened. There is a Mortification that is pleaded for by many in these dayes, whose highest advancement in this precious grace doth not consist in that which it is, in knowing and being convinced of, and mourning over sin; but by this their Mortification, that one should be dead to the sense and conviction of sin: we shall passe no other verdict upon such Antinomian Mortification as this, but only this, it is indeed the Mortification of godlinesse, it is a crucifying of repentance and holinesse, it is a killing of the new man within a Christian, as likewayes a quickning of the old-man in its lusts and affections; this Mortification is no other thing but Satan transformed in an Angel of light, and this is a piece of that new Gospel, which is so much preached in those dayes, which if an angel should bring from heaven, we ought not believe it: this is no new light, but old darknesse covered

over

over with the vail of a gliſtering light. O! ſtudy to be much under the impreſſion of the bitterneſſe of ſin that ſo ye may taſte of the conſolations of the *Holy Ghoſt*.

There is this fourth advantage, that a Chriſtian hath by being continually exerciſed in this warfare, which is, that ſuch a Chriſtian hath diſtinct and perfect diſcoveries, not only of the deceitfulneſſe of his own heart but alſo of the ſubtility of corruption and ſin that doth aſſaut him: a mortifying Chriſtian is a moſt experienced Chriſtian, this is clear all along, *Rom.* 7. where wreſtling *Paul* hath ſo diſtinct diſcoveries of himſelf as he ſaith, there being a law in his members rebelling againſt the law of his mind, and bringing him into ſubjection. And certainly, there is much precious advantage that redounds unto a Chriſtian by being convinced of the deceitfulneſſe of his own heart, and of the myſtery of iniquity that is within him, for ſuch a Chriſtian doth attain to the exerciſe of the grace of humility; for when he beholdeth himſelf as in a glaſſe, he crye ſorth *Wo is me, I am undone:* I think it is in ſome ſenſe lawful for Chriſtians to practice much of *Peter* divinity, which he had, *Luk.* 5. 8. *Depart from me, for I am a ſinful man*; not that it was well argued by him but it ſpake forth the high apprehenſions he had of the holineſſe of God and the low apprehenſions he had of himſelf: as likewiſe, ſuch a Chriſtian is much denied to his own ſtrength, and ſo is neceſſitate to go unto one, on whom his ſtrength is laid, as likewiſe ſuch a Chriſtian is much in the exerciſe of the grace of watchfulneſſe; he is not ignorant of the devices of Satan which makes him to ſtand continually upon his guard leſt he be overtaken with the ſnares of the Devil.

There is this fifth advantage that a Chriſtian hath being much in the exerciſe of mortification, he doth attain to much divine conformity with God, and is made a partaker of the divine nature, of that inviſible Majeſty: this is clear from *Rev.* 3. 5. where that promiſe *I will cloath him in white*, is in a part accompliſhed

a Chriſ

Christian, even while he is in this valley of tears. And certainly, this is the compend and sweet epitome of all Christian advantages, to be made like unto the Majesty of God; and it is not a conformity unto him for a day, but such a mortifying Christian, is most constant in keeping the divine lineaments, and spiritual characters of that precious image undefaced in him; as is promised, *Rev.* 3. 12. *Him that overcometh, I will make a pillar in the temple of my God, and he shall go no more out*: And certainly that promise of stability, is in part accomplished to a Christian, even while he is here below; what could a Christian desire more than this, to be admitted to partake of the image of the invisible God, and to be made like unto him?

There is this last advantage that a Christian hath, by being continually exercised in this precious work of mortification, such an one hath his antipathy and hatred against sin much increased, would you know the Christian that liveth under the impression of the sinfulnesse of sin? it is the mortifying Christian. I think that vain distinction which Papists have, of mortal and venial sins, Christians in their practice do much allow and commend; there are some sins seems venial to them, which to commit and exercise, they take a latitude to themselves, as may be clear in this, a Christian will without much difficulty, if he be not tender, commit such things as are not consistent with the exercise of grace within him; he needs no other toleration but this, to have this made out to him, that there is a consistency betwixt such a lust, and the living and spiritual nature of grace within him: but, no doubt, if we argued right, we should be provoked to desist from sin, even from the disadvantages that attend the pursuing after any lusts.

Now that which we shal speak to next, shal be this, what disadvantages a Christian hath by an interruption of this spiritual warfare, and not being much taken up in the exercise of Mortification. If this question were

propoſed to many, when they did laſt ſet ſome hou
a part to mortifie their ſins? the moſt part ſhould b
put to a *non plus*, not knowing the laſt time when the
were exerciſed in this precious warfare. And I woul
only ſay this, a Chriſtian that can interrupt the wor
of Mortification for ſome weeks together, may eithe
ſuſpect that grace is groaning within him, with th
groanings of a deadly wounded man; or elſe that he
not at all begotten unto a lively hope, there is no fo
loſſe nor diſcharge in this warfare, but we muſt figh
till once the one foot be within that place of everla
ing delight.

There is this ſecond diſadvantage that attendeth
Chriſtian who interrupteth this warfare, ordinari
ſuch a one doth contract much hardneſſe and imp
nitency of heart; this was clear in the practice of *D
vid*, who, when once he intermitted this war, cou
write a letter to the killing of godly *Uriah*, and no me
tion of ſmitting of heart: This is certainly a conſta
attendant of one who is not mortifying himſelf, h
maketh his heart *die as a ſtone within him*: The mort
fying Chriſtian keeps his holy Zeal within him, *he ha
eth the garments ſpotted with the fleſh*: would ye rea
the original and riſe of hardneſſe of heart in the
dayes amongſt us? It is this, Chriſtians are not muc
in the exerciſe of Mortification; And I believe th
Goſpel hath been preached nigh ſix thouſand year
and it is much to be debated, if ever misbelief, an
hardneſſe of heart were ſo univerſal diſeaſes amon
Chriſtians as in theſe dayes: we think to win to he
ven by gueſſe, which maketh us ſo little intend th
bleſſed work.

There is this third diſadvantage, that a Chriſtia
meets with, by the intermiſſion of this warfare, and
is this, that ordinarily ſuch a Chriſtian hath his lu
moſt reigning and living within him: Sin will gath
more ſtrength, by the interruption of one dayes e
ercise of Mortification, than ye can prevail over,
wreſtlin

wrestling with it many dayes: This is that subtile dexterity of sin, it can recruit it self in few hours with much ease; and certainly, if ye be not constant in this warfare, it is like ye will not sing many songs of triumph over your lusts: ye must be constant in this fight, who would be a triumpher in the fight: how long is it since ye set up an *Ebenezer* to God, saying, *hitherto hath he helped me?* and when did ye set up trophies and monuments of your victory? We think the Christians of this age, leave fewest & least trophies of their victory in the way to heaven, as ever any that went before them.

There is this fourth disadvantage which a Christian hath, by the intermission of this warfare, & it is this, that ordinarily such a Christian liveth without sight of return, and overcoming at the last: A Christian who interrupteth this exercise of mortification, fighteth as we speak, with a doubtful war, not having determined whether the fight shall be in his favour or not; there is somewhat of this pointed out in 1 *Tim.* 4. 8. where *Paul* fighting in an agony, as the word importeth, perswadeth himself, that he shall have that crown of righteousnesse, which is the sutable reward of a conquering Christian: and believe me, I know not what shall afford a Christian, more Christian peace and consolation than this, to believe, that *he shall put all enemies under his feet, and make them his footstool.*

There is this fifth disadvantage, that a Christian interrupting the exercise of mortification hath, and it is this, that ordinarily such a one, when he is passing thorow the first and second gates of death, and when he is to render up an account of his stewardship, hath least perswasion of his interest in God. Would ye know the reason, why Christians die with so little faith of evidence? it is this, they have not been much in the exercise of Mortification; certainly the conviction of short coming in this duty, and the apprehension of eternity, and of approaching judgement, are two sweet companions together: I think, next to Justification & Faith in *Jesus Christ*, which is the hinge of all our consolation, a Christian hath most peace in the work of Mortification in

day when he shal be standing upon that utmost limbe betwixt time and eternity. O! what consolation had old *Paul*, when he spake these words, when he was ready to be dissolved, *I have fought the good fight of faith*; I doubt much, if ever *Paul* sang a song of praise upon a higher key, than when he sung that song, 2 *Tim.* 4. 8. *I have fought the good fight of faith: Pauls* heart was half transported, when he did reflect upon this, that all his lusts were dying and killed at his feet.

And there is this last advantage that [illegible]ds a Christian, who interrups this warfare, that [illegible]y such a one is much blasted of God, in the exercise of other graces; yea more, he is blasted in the exercise of gift; these two losses will attend a Christian who interrupts this warfare: and certainly, if a Christian be blasted in grace, and be not blasted in gifts, it is one of soreest stroaks that can befal him; for certainly, it is a pillow sewed under our arm-holls, which makes us pursue sin without fear: this is secretly hinted at, *Eccles.* 2. 9. where that which made *Solomon* rove after his Idols, was this also, *My wisdom remained with me*: he was as wise a man now, as he was before. And certainly, when gifts are vigorous, and graces not, they may sit down and lament over themselves, *seven nights and seven dayes*

Now we shal shut up our discourse at this time: we shal only speak a little to this, what may be spoken for consolation, to those who are somewhat serious in accomplishing this warfare, and yet have not sensible advantage, nor succesſe over their lusts, who have been toiling all night, and yet have catched nothing; And we conceive, that God doth ordinarily propose to a tender Christian, those three divine ends, by carving out to them such a lot, first, that he may be kept in a constant correspondence with the Throne of grace; he, in a manner, wounds us in our leg, that we may not wander much abroad from his Throne: and certainly, Christians may be convinced of this, that if they had their will in Mortifying, they would not be much in

corresponding

correſponding; which may be demonſtrat unto you thus, becauſe that which provoketh one to converſe with God, is rather a principle of neceſſity, than a principle of love: a Chriſtian will go ſix times to prayer, yea many times, from a principle of neceſſity, before he go twiſe from a principle of love and delight. Secondly, That the Chriſtians Faith may be put to tryals, and exerciſed, whether or not we will believe, and reſt upon him, notwithſtanding that we ſee not Mortification growing within us: we confeſs, our little advancement in Mortification, is the foundation of misbeleif: and certainly, to his own, God hath this deſign, even the trial of their grace, whether or not they will believe and *hope againſt hope*. Thirdly, The Lord doth it, becauſe he knoweth that a Chriſtian can better improve his little advancement in Mortification than he can improve his great ſucceſs; believe me it is certain, that in a Chriſtians advancement in grace, it is more difficulty to bear it, than to bear his little advancement and progreſſe in grace; and the great reaſon and occaſion of it is, becauſe ordinarily pride and arroganey do bloſſom and ſpring off this precious root of grace; for what doth decreaſe to a Chriſtian of the luſt of the eye, and of the fleſh, ſeems to accreſe to the pride of life; for as the one ſeemeth to go down, the other doth aſcend and go up. And to you who never knew what this exerciſe of Prayer and Mortification meant, (are there not many here who never knew what it was to have any change in their life?) We would only propoſe this unto you, did ye never know what it was to be under the impreſſion of the ſinfulneſſe of ſin? or did you ever know what it was to water your couch with tears, under the impreſſion of it? like that word, *Pſal.* 32. 3. where *David* ſaith, *When I kept ſilence, my bones waxed old, through my roaring all the day long*. That word *roaring* ſpeaketh forth not only this, that ſometimes a Chriſtian doth rather mourn as a beaſt, than complain as a man, (*roaring* being the

voice of a beaſt, but likeways es ſpeaks forth this, that ſometimes Chriſtians are under ſuch an exerciſe, that the open field is a more fit place for them, than the ſecret retirements of their moſt quiet Chambers. *David* was forced to roar as a beaſt, when the bones which are the pillars of houſe, were waxing old and mouldering within him: certainly the day is coming, when ye who never knew what it was to crucifie a luſt, *Chriſt* ſhall crucifie you upon that creſſe of everlaſting pain, when he ſhall treade you in the wine-preſſe of the indignation of the moſt High, when he ſhal make the arrowes of his indignation ſharp upon you; ye who will not quite ſin, ſin ſhal once be your eternal companion: and when Chriſt hath been inviting you o often to quite ſuch luſts, and ye return ſo often an negative anſwer to him, this will be the ſentence, which ſhal be paſt upon you, *Be it unto you, even as you will, they are joyned to Idols, let them alone*; and certainly, when Chriſt ceaſeth to bea reprover, that man is in a ſad and deſperat eſtate. O! that ye might once fight this good fight of Faith: your ſcent doth remain with many of you; are there not many here who never knew what it was to ſpend an hour in ſecret wreſtling and debating with their luſts? The ſtrong man keeps the houſe, and ſo all is at peace with them, there is no going out, nor coming in at the gates of their city; but peace is, asit were, exactors of that houſe, and thoſe that bear ſway within it. O! curſed be that peace which ſhallend in everlaſting warre with God. Would ye know the exerciſe, and caſe of thoſe who are in everlaſting chains? We can repreſent it under nothing ſo fit as this, it is infinite juſtice and infinit omnipotency, wreſtling and cruſhing finit and ſinful man; ſometimes the peſtil of divine wrath coming down upon one part of his body, and at another time upon another; they are now living an endleſſe life of death, and are ſending their dayes in a dying life, they ſhal be eternally dying, and yet never able to die. Are

there

there not ſome of you, who are ſo joyned to your Idols, that if *Dives* ſhould come from hell and preach this text to you, *Crucifie your luſts*, ye would ſtop your ears at that precious exhortation. Ye may hide ſin under your tongue, but be perſwaded, that at laſt it ſhall be in your belly as the poiſon of Aſps, and as the venome of Dragons. And we would leave this advice & counſel upon Chriſtians, who have beg4n this precious warfare, *ſtand faſt to the liberty where with Chriſt hath made you free, and be not entangled again into the yoke of bondage.* Sin is a yoke that neither we nor our fathers were able to bear; and we deſire you to meditate upon this advice, Study to be as much in Mortification, and in the exerciſe of this duty, as if ye were to obtain ſalvation by works; but withall, ſtudy to be as much denyed unto thoſe things, and to have as low an eſteem of your ſelves, as if ye were bound to do nothing, or had done nothing at all: ſtudy to work as one that is a legaliſt indeed, and one who deſires to maintain good works, but ſtudy ſelf-denial, as one that hath fled for refuge unto that bleſſed hope that is ſet before you. *Chriſt* is ſtanding at the end of the walk of a Mortifying Chriſtian, with a Crown in his right haud, and he deſireth us to perſevere unto the end, that we may obtain that immortal *Crown* one day with precious *Chriſt*, ſhal be an infinite recompenſe of all our Toil; and the more exerciſe of mortification you are put to, heaven will be more ſweet and delightſome unto you.

SERMON IV.

Gal. 5. 24. *And they that are Chriſts have crucified the fleſh with the affections and luſts.*

SUch is that univerſal ſtupidity and hardneſſe of heart that hath overtaken the profeſſors of this generation, that if *Chriſt* ſhould come from heaven, and read over unto us the compleat roll of our

iniquities, and ſhow unto us theſe records, in whic
all our wanderings are written, the moſt part of u
would not be much affected in the exerciſe of ſorrow
No doubt, it is eaſier for a camel to paſſe thorow th
eye of a needle, than for ſtupid Chriſtians, ſuch as w
are, to enter into the Kingdom of *God*. It is one of th
myſteries of his overcoming grace, that he hath n
broken theſe two precious ſtaffes of beautie and band
amongſt us, that he hath not broken the Covenant o
his peace, and ceaſed to entertain ſo near a relation be
twixt himſelf and us. As alwayes, it is a myſtery of hi
love, that we are not made eternal monuments of th
juſtice of his love, and this Motto engraven up on us
hold theſe that made not God their refuge: God is glorious i
the exerciſe of all his holy attributes, but in none more
than in the exerciſe of his patience, and long-ſuffer
ing toward us; and in a manner he darkeneth th
glory of his juſtice, and caſteth a vail over his ſpotleſ
holineſs, that the exerciſe of the attribute of patience
and long-ſuffering, may be rendered more conſpicuous
I only poſe you with this queſtion, is not mortificati
on a myſtery unto your practice? Can ſuch a deluſio
as this overtake you, that ye ſhal reign with *Chriſt*
though your luſts reign with you as long as ye are here
It is certain ye know, that mortification is that precious
exerciſe in which ye ought to be taken up: and I con
ceive, that there is only this difference betwixt ſin
ning againſt Light, and that unpardonable ſin againſt
the Holy Ghoſt, that the ſinning againſt Light, is
ſinning againſt the common work of the ſpirit upo
your underſtanding, but the ſin againſt the Holy Ghoſt
is a ſin againſt the *common* work of the ſpirit upon the
affections: and no doubt, there is a near bordering be
twixt theſe two, it is the firſt ſtep to it, by which ye
go up and aſcend unto the acting of this ſin. It is
faithful ſaying (ſaith the Apoſtle *Paul*) *If we di
with Chriſt, we ſhall alſo reign with him*; and we ma
likewayes ſay, it is a faithful ſaying, that if we be not
with

with Christ, and be not conformed unto him in his ſuffering, we cannot be conformed unto him, in the power of his Reſurrection: ye are all willing to take *Chriſt* as a *Juſtifier*, and as a *Saviour*, but unwilling to take him as a *Sanctifier*, and as a *Prince*: but know this: that the gifts of this ſpotleſſe Lamb, are ſo ſweetly linked together, that they were like his own coat that was upon his body, which was without ſeam, that could not be divided: and ſo except the whole gifts of *Jeſus Chriſt* fall upon us by divine lot, we can have no part nor portion therein: This Mortification is the compend of Chriſtianity; and certainly, a Chriſtian reading theſe words, he may ſtand amazed, and be aſhamed at his own ſtupidity, that intereſt in *chriſt* ſhould be connected with ſuch a degree of Mortification, though we conceive, there be many who takes to themſelves the name of Chriſtians, that never knew what it was to exerciſe themſelves in Mortification.

I ſhall only (before I ſpeak to that which mainly we intend to ſpeak to) preſs this grace of Mortification upon you by theſe things. Firſt, This may enforce this duty of Mortification of luſts, becauſe it is impoſſible for one to ſatisfie their luſts, let them accompliſh never ſo diligent a ſearch to find ſatisfaction to them; therefore ye would be undeceived and convinced of that deluſion, ye conceive that if your luſts had their deſire, they would be ſatisfied, bnt that is moſt clearly held forth to be falſe, *Pſal.* 78. 29, 30. where it is ſaid of their luſts, *they got their hearts deſire*, and the words that are ſubjoyned, *yet were they not eſtranged from their luſts.* Let a covetous man ſuppoſe this with himſelf, that upon the having of ſo many thouſands in the world, his luſts of covetouſneſſe would be ſatisfied, but *Job* doth refute this, chap. 20. 22. ſaying, *in the fulneſſe of his ſufficiency, he ſhall be in ſtraits*: It is eaſier to mortifie your luſts, than to ſatisfie them. And this ſecondly we would ſay, that though ye hide ſin under your tongue, and though it be ſweet

unto you, yet know, that the day is approaching when it shall be in your bowels, as the gall of Aspes, and as the poyson of Dragons: know this for a certainty, that the momentany pleasures of sin which they afford unto you, are not worthy to be compared with that eternal weight of unsupportable misery that shall be inflicted upon you. O! but it is a terrible sight to behold *a living God* entring eternally in the lists with a poor sinfull sinner, to have omnipotency and justice fighting against the dust of his feet. There is this lastly which we would say, not exercising your selves constantly in this precious work of Mortification, doth interrupt much precious fellowship, that you might have with *Christ*; yet there are tasting of the sweetnesse of sin, cannot taste of the sweetnesse of heaven: this is clear, *Rom.* 8. 13. where mortifiers have that promise, that *they shall live*. And I shal only say this by the way, we conceive it to be a question that is difficult to determine, whether it be more for the advantage of one that is under any predominant lust, to have the objects upon which it feeds withdrawn, or to have them furnished, to feed upon: as for instance, if one be under the woful predominant of pride, it is a question whether the want of occasion to exercise and feed that lust, be better, or to have it; proud *Achitophel*, when he wanted the objects upon which pride doth feed, he will go and strangle himself; and when we have them furnished unto us, what secret Idolatry, what desperat Athiesm do we commit in the secret temples of our heart, and in the Chambers of our Imagery? Mortifie more, or ye shal pray lesse.

Now that which we intend mainly to speak to, is that second thing which we proposed concerning Mortification, from these words, and it was the extent of Mortification, that they did not only crucifie their predominant lusts, which are here called *affections*, because they are Idols, & these are linked together by that passion of love; but likewayes they ought to mortifie the first

firſt motions and ſtirrings of corruption, and all occaſions to it which are here called *luſts*: but moreover, one that is a ſpiritual mortifier, muſt mortifie original ſin, which is here called *the fleſh*, as often times it hath that name in Scripture, an exerciſe which is unknown to many, if not unto all: we think original ſin but a *Zoar*, and it is hard indeed, to be convinced of the ſinfulneſſe of original ſin, and to take it up in its native collours. Now in ſpeaking upon the work of Mortification original of ſin, we ſhal not inſiſt long upon this, that it is the duty of a Chriſtian to be exerciſed in the crucifying of this ſin, it is clear from, *Col* 3. 5. where we are commanded to mortifie *our members*; and it is clear from the practice of *Paul*, Rom. 7. 24. *O wretched man that I am, who ſhall deliver me from this body of death?* There is a ſtrong Emphaſis in the word *me*, as if *Paul* would have ſaid, if infinit grace can have bounds, then, no doubt, ſinful *Paul* is the bounds fixed to it.

We ſhall for more clear ſpeaking to this, firſt ſpeak a little unto this, what is original ſin; and we conceive, that it ſtands in theſe, original ſin is the imputation of that tranſgreſſion of *Adam* unto us; for he being a common and repreſentative perſon; we fell in his falling, and did ſtand in his ſtanding, but likewayes original ſin doth comprehend this, want of original righteouſneſſe, man not being created after that noble pattern and divine Idea, *the Image of God*; man now carrieth the Image of *God* in his wiſdom, and in his omnipotency, but while he was in his primitive eſtate, he did carry an impreſſion of the holineſſe of *God*: as likewayes original ſin doth comprehend this, a proneneſſe to the committing of all evil, as alſo an ineptitude and unfitneſſe for the doing of any good, and this is that which we are all by nature. The firſt part of original ſin is clear from *Rom.* 5. 12. and 14. verſes. And the reſt may be gathered from many places of Scripture, but is comprehended in that one word, *Eph.* 2. 1. *We were dead in ſins and treſpaſſes*: one:

one can no more move in the acting of any ſpiritual good, than if he were one altogether without life.

We ſhall ſecondly ſpeak a little to thoſe advantages that a Chriſtian may have, by being convinced of original ſin: It is moſt certain, that a Chriſtian is leſſe convinced of original corruption, than he is of any actual tranſgreſſion almoſt that doth befal him; and (as we were ſpeaking) the reaſon of it doth proceed partly from this, that a Chriſtian taketh not up the ſinfulneſſe of original ſin, though it be a ſin having more in it, then is in twenty, yea an hundred actual tranſgreſſions: or elſe it proceedeth from this, that Chriſtians are not convinced what influence original ſin hath upon all the outward actings of iniquity; it is that fruitful womb, that doth alwayes bear twins, and is never barren; it is that root that doth dayly bring forth wormwood and gall: or elſe it doth proceed from this, that we think that original ſin is not our own, and that we are not ſo guilty, as if indeed we had eaten the curſed Apple.

But as to the advantages of being convinced of original corruption, we conceive that there is this firſt advantage, That it is impoſſible for any to have high thoughts of *Jeſus Chriſts* love, and of the offer of mercy, except he be convinced of original ſin: Would ye know the reaſon why *Chriſt* hath ſo ſmall an eſteem among you? It is becauſe of this, ye are not convinced of your original corruption: this is ſomewhat pointed at, *Rom.* 5. 6, 7, 8. verſes, where the Apoſtle heighteneth the love of *Chriſt* in dying for us, he pitches upon this to commend it, our original corruption, that *we were ſinners, and without ſtrength.* O! what a myſtery is the condeſcending grace of *Chriſt* unto a ſinner believing original corruption; it is as it were, the foundation upon which all our eſteem doth ariſe and ſpring: there is ſomewhat of this likewayes pointed at *Rom.* 7. 24. compared with verſ. 25. where *Paul* beginning to commend free grace, his ſong doth ariſe to the higheſt

higheſtkey, becauſe he hath been convinced of *this body, of death that dwelleth within him.* I would only ſay this if ye would learn this divine leſſon of putting a high accompt upon *Chriſt*, ſtudy original corruption much.

There is this ſecond advantage that a Chriſtian hath from the conviction of it, and it is this, it doth exceedingly commend the omnipotency of his grace in mortifying corruption, when ye are convinced of this ſin: when was it that *Paul* had the higheſt accompt of the omnipotency of the grace of *Chriſt?* was it not when he was forced to cry forth, *O! wretched man that I am, who ſhall deliver me from this body of death?* And this is certainly pointed at, *Eph.* 2. 1. where the quickning vertue of grace, is commended from this, the object upon which it is exerciſed, *ye that are dead in your ſins and treſpaſſes.*

There is this third advantage, that floweth from conviction of original ſin, and it is this, It is a compendious way to keep the Chriſtian under the exerciſe of humility, under the higheſt attainments of Mortification, or under the higheſt attainments of communion and fellowſhip with God. Would ye know the reaſon why we are ſo eaſily puffed up under ſome ſmall ſucceſſe, or ſome ſmal familiarity with *Chriſt?* It is want of reflect thoughts upon original corruption that is within us: Therefore I would preſcribe this to Chriſtians under their higheſt advancement by grace, to ſit down and ſeriouſly reflect upon that which they are by nature, *That their father is an Amorite, and their Mother an Hittite*, and the rock from whence ye are hewen, may preach humility to them; this is clear, *Rom.* 7. 24. where *Paul* under the conviction of original ſin, calleth himſelf a *wretched man*, and is clear alſo from the 9 verſ. of that Chapter, where when once original ſin is diſcovered, *he died* in his own apprehenſions: if we were in the apprehenſion of this more, the wind of the wilderneſſe would not bind us up in her wings, till our ſubſtance were diſſolved,

There

There is a a fourth advantage a Christian hath from the conviction of original corruption, and it is this, it keepeth the Christian under the deepest impression of the sinfulnesse of sin. I confesse, that is one of the greatest mysteries of Christianity, to have our soul constantly under the impression of the sinfulnesse of sin, which we conceive, is impossible to be attained without solid conviction of original corruption: this is somewhat hinted at, *Rom.* 7. 13. when *Paul* once by the Commandment, having original sin discovered, sin became unto him *exceeding sinfull*: and the reason why original sin discovered, hath such influence upon this, is because ordinarily we conceive, that the actings of sin do not proceed from our selves, but from *that deceiver of the brethren*, which *James* doth abundantly refute, for when a man is tempted, *he is entised by his lusts.*

There is this fifth advantage that a Christian hath by being convinced of original sin; It is an excellent way to keep the Christian under a most watchful and fearing frame: such language would not be heard out of *Hazaels* mouth, *Am I a dog to commit this*, if he had been convinced of original sin; but because he was a stranger to this, his presumption led him above that which was indeed within him: therefore, when one is convinced of their proneness to act iniquity, of their want of that conformity with God, they remember to stand their watch-tower, lest they be ensnared: this is most clearly pointed at, 1 *Cor.* 9. last where *Paul* is put to this exercise, *I bear down my body, and bring it into subjection*; and the reason is subjoyned, because he was possessed with a holy jealousie of himself, and entertained a divine suspicion, which was consistent with the actings of hope. I know nothing to make a Christian watch over his own heart so much as this; to see that spawn of iniquity which is within him, to behold that fruitful mother of iniquity, which never was declared barren, and never shal be, till sin shal be no more within his own.

There is this sixth advantage a Christian hath, by being

ng convinced of original corruption; It is that which will keep the ſoul under the higheſt eſtimation of *Chriſt*, and will make the grace of love to burn moſt vigorouſly within a Chriſtian: O! but when one ſhal reflect upon theſe two, the ſpotleſſe *holineſſe of chriſt*, that abſolute purity of that precious Lamb, and ſhal again deſcend to reflect upon theſe myſteries of iniquitie which are within himſelf, it is no wonder that ſometimes he be put to uſe *Peters* divinity, to cry forth, *Depart from me, for I am a ſinfull man*; but when he improveth his fight moſt fully, his caſe is, to have his ſoul tranſported, and as it were, in a holy extaſie of love, toward that precious and matchleſſe One.

And there is this laſt advantage that a Chriſtian hath by being convinced of original ſin, It is that which putteth a Chriſtian to a holy diffidence in his own ſtrength, and maketh him to be much in the employment of the ſtrength of him whoſe name is *Jehovah*. What is the reaſon that Chriſtians commit a breach of that firſt Command, ſo much truſting to their own ſtrength, and not making mention of *his righteouſneſſe*, and laying hold upon *his ſtrength, even upon his only?* It is this, becauſe we do not dwell under the conſtant impreſſion of original corruption. We conceive it is as great a myſtery to mens judgement, as it is a myſtery to their practice, to mortifie it. What made *Paul* ſo much to cry forth, *Rom.* 7. 18. to diſclaim his own ability, and *verſe* 23. was it not the conviction of original ſin which was within him?

Now that which we ſhall ſecondly ſpeak unto, ſhall be this, to preſſe a little upon you the neceſſity of the Mortification of original ſin: and we conceive theſe things point out its neceſſity; firſt, this, That all mortification is in vain, and as the beating of the air, untill once original corruption be mortified: What is all your mortification without this? as is were, the lopping off of the branches, while the root doth remain in intire, it is a damning up of the ſtreams, while the fountain is ſtill running; and nodoubt, that mortification wil eaſily grow vain.

You

you muſt once mortifie that which is the mother of ſin. And we would only ſay this by the way, that under correction, we conceive, that original ſin is not, nor cannot well be mortified in the body, but only is to be mortified in the members, that is we muſt ſtudy to mortifie ſuch a part of original ſin, to mortifie ſome living luſts, which are within us, and to be groaning under the reſt; for we conceive, it is hard to take up the whole body of original ſin, and to make that the ſubject of mortification, or to lament over it.

There is this ſecondly, which ſpeaks forth the neceſſity of Mortification of original ſin, it is that which is an undeniable evidence of a Chriſtian, to be taken up in the mortifying of this ſin; for we conceive it to be impoſſible for a hypocrite to attain to ſuch a length as to ſtudy the real mortification of original corruption: It was the practice of theſe two holy men, the Apoſtle *Paul* Rom. 7. 24. and of *David*, *Pſal.* 51. 5. where they ſit down to lament over the iniquity which was within them. And the reaſon why the mortification of original ſin, is an undenyable character and evidence of a Chriſtian, is not only from this, that one that ſetteth about the mortification of original ſins is a Chriſtian that hath moſt diſcoveries of himſelf, as likewayes ſome diſcoveries of the holineſſe and ſpotleſneſſe of God. It is hard to be convinced of original ſin by the light of nature, if at all, for to us it is a queſtion, if he can be, which the Apoſtle ſeemeth to intimate, *Rom.* 7. 7. Saying, *I had not known luſt, except the Law had ſaid, Thou ſhalt not covet.*

There is this, Thirdly, which ſpeaks forth the neceſſity of mortification of original corruption, that all the duties that proceed from a Chriſtian, are exceeding defiled and polluted, except he endeavour the mortification of this ſin: for this was a paradox to the Apoſtle *James*, chap. 2. 11. *That a fountain at one place ſhall ſend forth bitter watter and ſweet:* and till the fountain of corruption be removed, it is probably to be con-

conceived, that all the actings of duty by us ſhal be exceedingly polluted. O; but when original ſin lyes without the ſtroak of a Chriſtians Mortification, his duties will not aſcend with acceptance upon his Altar.

And there is this fourthly which pleads the neceſſity of the Mortification of original ſin, that it is that ſin which doth exceedingly war againſt the grace of God in a Chriſtian: would you know why grace is in ſuch a languiſhing eſtate? it is becauſe of the power of original ſin. We conceive this, that the oppoſition of original ſin to the advancement of grace, is more inviſible and the oppoſition of actual corruption unto the actings of grace, is more viſible and obvious; but certainly that which doth intangle a Chriſtian in his walk, and maketh him not to aſcend as pillars of ſmoak from this preſent wilderneſſe, is *that original ſin*; This is clear *Rom.* 7. 23. and *Gal.* 5. 17. Where *the ſpirit warreth againſt the fleſh, and the fleſh againſt the ſpirit, and theſe two are contrary one to another.*

Now that which thirdly, we ſhal ſpeak upon the mortification of original ſin, ſhal be this, what is the way how a Chriſtian may be convinced, and brought unto the ſpiritual impreſſion of original ſin? And certainly we conceive, that if a Chriſtian ſhal exerciſe himſelf in theſe three, he may attain to ſome ſpiritual convictions of this ſin. Firſt, let him be much in the exerciſe of ſelf examination, and when he ſhal reflect upon himſelf, he will behold the inviſible motions of iniquity unto every ſin that hath been named among the Gentiles: who is ſo great a ſtranger unto his own heart, but if he will reflect upon it, may ſometimes ſee the ſtirrings of unknown (almoſt) corruptions? which ſpeaketh that aloud to the Chriſtian, that there is a fountain and ſpring within him, that would ſend forth ſuch bitter waters, except they were graciouſly reſtrained.

There is this ſecondly, by which a Chriſtian may be brought to the conviction of original ſin, and it is, to be

be much in the exercise of the study of the spiritua
ity of the Law, which was the way that *Paul* attai
ed to the conviction of original sin, *Rom.* 7. It is tha
compendious cut, by which one may behold that ho
lineſſe of *God*, who impoſeth a command, not only t
deſiſt from the actings of sin, but to deſiſt alſo fro
the firſt motions and luſts of sin.

There is this laſtly, a Chriſtian would be much i
the exerciſe of prayer, for that ſpirit who convinceth
the world of ſin, that what you do not know as of you
ſelves, he who is the great convincer of the world,
may imprint thoſe convictions upon your ſouls, which
may make you ſit down and bewail your ſelves, in the
bitterneſſe of your ſpirit. And we ſhal at this time ſhut
up our diſcourſe; only we would ſay to theſe who are
entertaining this holy warfare againſt their corrupti-
ons, that they would not be much diſcouraged, though
they ſee not ſenſible victory: you moſt know that ſin
muſt be with you while ye have a being: we may cer-
tainly allude unto that word, *Dan.* 7. 12. and we may
ſay, that the dominion of your ſins ſhal be taken away,
though their lives be prolonged for a time and for a
ſeaſon. As likewayes we ſhal ſay this for your encour-
agment, who have your corruptions ſtirring moſt with-
in you, that ordinarily Sathan, when he is in the way
to remove, then ſtirreth and acteth moſt; as it is ob-
ſerved, that the laſt beating of the pulſe in a dying
man is moſt ſtrong; ſo the beating of corruption, when
it is going to be caſt out, may be moſt violent. And we
ſhal only give the reaſon, why Chriſtians are not much
effected with this, that the day is coming when once they
ſhal prevail over their corruptions, and ſhal tread Sa-
than under their feet; why the feet of thoſe who bring
ſuch good tydings are not beautiful upon the moun-
tains? And we conceive that it doth either proceed
from this, that Chriſtians are not ſeriouſly engaged in
this holy warfare, for it is moſt certain, that if you were
fighting day by day, then the hope of victory, and of
a bleſſed

bleſſed iſſue would be as glad tydings from a far country, and ſhould be as cold water unto a thirſty ſoul, that though your hope were deferred untill your hearts were ſick, yet the accompliſhment of your deſires ſhould be ſweet to your ſouls: or elſe it doth proceed from this, that Chriſtians do not believe this truth, that their is a iſſue and period of their fight, if once you could be brought this length to ſeal this truth, that that victory ſhal be once heard in heaven, *Speak comfortably to Jeruſalem, for her warfare is accompliſhed*, if we may allude unto theſe words; or if a Chriſtian be ſeriouſly debating with his luſts, and hath alſo the faith of this truth in ſome meaſure, then it doth proceed laſtly from this, want of the diſtinct perſwaſions of our intereſt, & want of the aſſurance of our peace with him; for as long as a Chriſtian is under debate concerning his eternal reſt, he cannot be much affected with joy, under the declaration of theſe means, that there is a period of their fight, and that they who have *been made partakers of the firſt reſurrection, over them the ſecond death ſhall have no power.* O? what a bleſſed day ſuppoſe ye ſhal that be, when your feet ſhal ſtand within the gate of the new Jeruſalem, when ye ſhal receive theſe two precious badges and eternal trophies of your victory, *a crown put upon your head*, of infinit more value than all material crowns, and *a palm put in your hands.* We conceive, it is impoſſible to determine, what joy will accrue to a Chriſtian upon the reflect thoughts of this, that he hath trode Sathan under his feet, and hath bruiſed the head of him, who hath ſo oft bruiſed his heel: And as for thoſe who are ſtrangers (as the moſt part of us are) unto this ſpiritual warfare, be convinced of this, that within threeſcore and fewer years God ſhal enter into an eternal warfare with you, where there ſhal be no ceſſation of armes, neither ſhal there be any interruption. It is better to fight with your luſts, than to fight with *a living and eternal God*, when he ſhall declare himſelf to be your oppoſite and enemy.

Man

Man once was made perfect, but he did find out many inventions, and among all those inventions he found that accursed one, how there might be a separation betwixt him and the *living God*; and except *He* whose name is *Prudence*, and hath found out the knowledge of many witty inventions, had found out that precious invention of reconciling sinners unto God, we should have been *Magor Missabib*, terror to our selves. O! that you might be perswaded once to contend with your lusts, that ye may endure the heat of the day, and the cold of the night, in wrestling against sin; know this that *sin goeth not out, by but fasting and prayer*; it is so strait ly united unto us, it is easier for a camel to passe the row the eye of a needle, than for many of us to mortifie our corruptions. We shal shut up all that we would say in this one word, be perswaded of this, that the day is approaching and near at hand, when our *blessed Lord Jesus* shal come with ten thousand of his Saints what if this were, the day (O unmortified sinners! that ye should behold that white Throne fixed in the clouds, and ye should have a summons given into your hands without continuation of dayes, to appear before his Tribunal? What could ye answer when ye are reproved? Would not silence and confession be your best defence? Certainly there is an eternal curse to be pronounced against those who do not exercise themselves unto this precious act of Godlinesse, of *crucifying the flesh, with the lusts and affections thereof*. There is a law of death over your head, and there is a law of sin, which is within your hearts, and ye shal be eternaly subjects unto these two Laws, except *the Law of the Spirit of life do make you free.*

SER

SERMON II.

Gal. 5. 24. *And they that are Christs have crucified the flesh with the affections and lusts.*

THE walk of a Christian, who hath *Christ* in him *the hope of glory*, is most sublime, and it being from spiritual principles, for spiritual ends, also according to a spiritual rule. The walk of a Christian is from *faith* and *love in Jesus Christ*, as that predominant principle; nay more, from the spirit of *Christ*, living in the soul of a Christian by Faith, and dwelling in it by love, which is that *primum mobile*, and first wheel of all its motions; as likewise, it is for spiritual end, it being *for the glory of God*, and to subordinate unto this, their own salvation, and advantage; they are not like *Ephraim, empty vines, bringing forth fruit unto themselves*, but it is their design to make *Christ all*, and themselves nothing, though it be natural unto a man to *deifie* himself, and to make himself the first *Alpha* of his actings, and the last *Omega* of his performances: as likewise, it is according to a spiritual rule, it being conformed unto that precious *word of life*, which is perfect in it self, and leadeth man unto perfection. But this is a lamentation, and shal be for a lamentation, that we love to take such a liberty to our selves, and such a latitude in our way and walk to heaven. There is much fear and complaint amongst many, for the losse of their civil liberties, and that they are detained captives in their own land by the hand of strangers, but there is a captivity and bondage that is less lamented, and yet more intolerable, and that is, the bondage of *sin and iniquitie*, that though we should expire and spend seventy years, (which is one of the utmost lines of our life) under this captivity, yet we should not cry forth, *Return our captivity, as the rivers of the south*

Are

Are there not many amongſt us, who ly with as muc
contentment under the bonds of their ſin and fetters o
their iniquity, as if they were chains of Gold, and o
naments of fine gold? Mortification is a myſtery unt
our practice: That which was a paradox to *Saul*, tha
a man ſhould find his enemy, and yet keep him alive, th
paradox is often committed in theſe dayes, when w
do not ſtudy to crucifie the luſts and affections of o
hearts. I think, Chriſtians in theſe dayes, when the
reflect upon thoſe unmortified corruptions that are wi
in them, muſt be conſtrained to cry forth, that all the
hope doth conſiſt in this, *that a living dog is better th*
a dead lyon, and that their confidence is terminate upo
this, and yet they are within this ſide of eternity. W
love ſingularity in opinion, but hate ſingularity i
practice, though the one, no doubt, is much more co
mendable than the other. May we not wiſh for tw
moneths, wherein we may go unto the mountains a
bevail our virginity, that we have not been eſpouſe
unto that precious and excellent one *Jeſus Chriſt*, a
that we have not been endeavouring to conform ou
ſelves unto his bleſſed and precious Image? We co
feſſe this may be a myſtery to many every day, th
they are not eternal monuments of the juſtice and i
dignation of *God*, and that ſomewhat of *Cains* divinit
doth not poſſeſſe our hearts, that *whoſoever ſhall find u*
ſhall kill us. We would only ſay this, that ye would be
much in the exerciſe of the mortification of your i
viſible luſts, as ye are in the exerciſe of the mortific
tion of your viſible ſins and iniquities.

At the laſt occaſion that we ſpoke upon theſe word
we told you that the ſecond thing that was held for
concerning Mortification, was the extent of it, that
Chriſtian ought to mortifie not only original corrupt
on, but alſo his predominant luſts, and the firſt mot
ons and occaſions unto ſin. Concerning the mortific
tion of original ſin, we have ſpoken ſomewhat, a
ſhal inſiſt no further: only we would ſay this, th

we laid down this as a concluſion, that original ſin could not be mortified in its body, but only was to be mortified in its members, and the ground of this aſſertion we conceive to be this, becauſe it is impoſſible for a Chriſtian to take up original ſin in its body, as is clear from *Jer.* 17. 9. where it is ſaid, *that the heart is deceitful above all things, and deſperatly wicked, who can know it?* It is above the reach of any man, to fathom and comprehend the deceitfulneſſe of his own heart. It is a myſtery that was never unfolded, as long as we are within time, cannot be unfolded. We would only ſay this, that a Chriſtian who is convinced of original ſin, that there is the ſpawn and ſeed of every imaginable corruption within him, will be much in the magnifying of reſtraining grace, and will ſit down, and pen a ſong of praiſe unto the unſearchable grace of *Chriſt*, who hath redeemed them, I confeſſe, that which makes Chriſtians have ſo much to do with pardoning grace, which was *Davids* practice, 1 *Sam.* 25. 32 We may call original ſin *Gad*, for after, it cometh forth a *Troup*, *cous rus vitiorum*, a Troup of vices; it is that fruitful womb that doth alwayes bear *Twines*. And we conceive, that Chriſtians who are ſo called, ought to be much in the ſtudy of original ſin, It is a wonder, that we walk with ſo much contentment to heaven, and to that imagined happineſſe which ye ſuppoſe to have: can ſuch a deluſion as this overtake you, that you can *reap in joy*, who never did *ſow in tears*, and that you can return, bringing *ſheaves in your boſome*, who never went forth bearing *precious ſeed*? we think to climb to heaven by that ſhort ladder of preſumption: I would ſay it, and wiſhes that you may conſider it, we are affraid that there ſhal be many woful and ſad diſappointments of many of our hopes, and we ſhal be conſtrained to reject our confidence: we ſeparate thoſe things which *God* hath conjoyned, we either purſue for holineſſe without juſtification, or elſe we purſue for juſtification without holineſſe.

Now

Now in ſpeaking upon the Mortification of predominant luſts, which are here called *affections*, becauſe the ſpirit of a Chriſtian, and of any, are moſt ſtrongly united unto theſe, we ſhal not inſiſt to prove this unto you, that it is the duty of a Chriſtian, or any, to mortifie their predominant luſts, it is clear from *Matth.* 18. 8, 9. Where we are commanded *to pluck out our right eye, if it offend us*, the meaning of which is this, that if we had a luſt as dear to us as our right eye, if it hurt and offend us, we ſhould pluck it out; and from *Mark.* 9. 45. and 47. and from *Col* 3. 5. where we are commanded to *mortifie our inordinat affections*. Neither ſhal we inſiſt much upon that diſtinctiou of predominant luſts that there are ſome predominant luſts, which are more pure and refined, which ordinarily paſs under the notion and vail of vertue; as pride, when it is mixed with prudence in its actings, paſſeth under the vail of generoſity, and highneſſe of ſpirit and prodigality when it is not ſenſual and brutiſh, paſſeth under the notion of mortification to the world; and Satan in tempting people to the acting of theſe predominant luſts, doth not only ſtudy to gain the affections, but likewiſe ſtudieth to gain our light, and our judgement unto the acting of theſe things: There are ſome predominant luſts which are more groſſe; the ſinfulneſſe of which is more eaſilie diſcerned, and Sathan in tempting people to the acting of theſe luſts, ſtudieth mainly to gain the affection, which in ſo far gaineth the judgement, as it ſets about to deviſe and meditate upon the way, how ſuch predominant luſts may be effectuat and accompliſhed. O! but the mind of man will plot ſubtil iniquity, and the affection and heart will execute the plottings of the minde, with greater carefulneſſe and ſedulity.

Now that which firſt we ſhall ſpeak upon the work of mortification of predominant luſts, ſhal be this, what are theſe diſadvantages that a Chriſtian hath by not ſtudying to mortifie and crucifie his predominant luſts but giving way and conceſſion to them to live.

The

The first disadvantage we conceive to be this, that a Christian who is not much in the mortification of his predominant lusts, doth hinder much of that precious fellowship and divine familiarity which should be betwixt God and him; the giving way to the king of our lusts to live, friends, and that word is true, *that a brother offended, is harder to be won than a strong castle.* Now this is clear from *Ezek.* 14. 5. where it is said, *They are estranged from me by their idols:* as likewise *ver.* 7. of that chapter, *Every one that separateth himself, whether of Israel or a stranger, and setteth up idols in his heart,* a separation from God, and setting up idolatry, are two inseparable companions: as likewise, it is clear from *Ezek.* 44. 10. where these are conjoyned again; and Isa. 59. 2. *Your iniquities have separated betwixt you and me.* And I would only say this, that a Christian who can to his apprehension, find some sweetness and enjoyment of God, without the exercise of mortification, may question much the reality of his enjoyment: And it is certain, that the entertaining of predominant lusts, doth exceedingly interrupt communion and fellowship with God; not only because of this, that predominant lusts when they are in exercise, do exceedingly weaken a Christian in diligence, and in his zeal and fervency in going about these duties, by which communion with God is attained. Some folks predominant lusts have gotten such advantage over them, that they will almost cease to pray without conviction, or if they be convinced, their convictions will suddenly evanish: but also because of this, that when a predominant lust is in its vigorous exercise, then a Christian loseth much of the impression of the sweetness of communion and fellowship with Christ. O! but Christ might live long in heaven, ere we give him a visit; we think we could be happy without him, and that is but an imaginary delusion of our lying lusts.

There is this second disadvantage that a Christian hath, by not studying to crucify his predominant lusts,

and it is this, that ſuch a Chriſtian doth not receive a-
ny return of prayer, and God doth deny to him the an-
ſwer of his deſire. This is clear from Ezek. 20. 31
where he ſaith, *Do ye pollute your ſelves with your Idols
and come and enquire at me? As I live, ſaith the Lord,
will not be enquired of by you.* And this was the divinity
of that blind man, John 9. 31. *God heareth not ſinners:*
And it was the divinity of *David*, Pſ. 66. *If I regard
iniquity in my heart, God will not hear my prayer*: and
moſt clearly, *Iſ.* 59. 2. where their iniquities doth
cauſe him deny to hear their ſutes. O! but there are
many Inhibitions ſerved in heaven againſt the Profeſ-
ſors of this generation, that they ſhould pray and not
be heard, and ſhould cry and yet not have acceſs: And
certainly it is no wonder, that ſuch prayers as we pre-
ſent unto God, while our predominant luſts are in ex-
erciſe, be not heard; we pray to God with ſuch in-
differency and formality, as in a manner, we turn over
our prayers unto a complement to ſalute God with in
the morning, and to take our farewell of him at night:
we know not much more uſe of many of our prayers,
& hence it is that he denyeth to us the anſwer of them.
I would only ſpeak this to you, let Chriſtians hearts
firſt ſpeak the words which they are to ſpeak in prayer,
and then let their words ſpeak their heart, that their
heart may endite that which is the matter of their deſires.

There is this third diſadvantage that a Chriſtian hath
by entertaining his predominant luſts, and it is this, it
doth exceedingly interrupt a Chriſtians motion unto
heaven: how far have you gone theſe many days, or
theſe many years? The motion of Chriſtians is retro-
grade in theſe days, they go backward, but do not go
on from ſtrength to ſtrength. O! that we might give
obedience to that command, which is, Heb 2. 4. *Let
us lay aſide every weight and ſin that doth beſet us, and run
with patience the race that is ſet before us*; more Morti-
fication would make more motion towards heaven than
we do attain to.

There

There is this fourth disadvantage that a Christian hath by entertaining his predominant lusts, and it is this, that when a predominant lust is not mortified, then any corruption that is within you, will easily be discovered in the day of tryal; the Lord oft-times taketh that revenge upon many, that because they would not mortifie at home, he will write their iniquities in legible letters upon their foreheads, that those that run may read them: and if Christians believed this more, that God may be provoked to write your lusts that are not mortified, in capital letters upon your forehead, it might provoke you more to be in this exercise: This it clear, *Ezek.* 16. 36. compared with 37. *vers.* where their entertaining of their Idols is threatned with this curse, *that he will discover their nakedness, and make the shame thereof to appear.*

There is this fifth disadvantage that a Christian hath by it, and it is this, that in the day when he shall be passing thorow the valley of the shadow of death, and shall be looking long and endless eternity in the face, then a predominant lust unmortified will be ill company, and will raise a storm within the conscience, which will not easily be appeased: There are not many of us fit for eternity, neither do we live, as though we were dayly to die. If you would walk with peace thorow the first and second gates of death, study the mortification of your lusts. O! but at the singing of that triumphant song, *O death where is thy sting? and O grave where is thy victory?* shall not the soul be fraughted with divine consolation and unspeakable joy?

There is this last disadvantage that waits upon the Christian, and it is this, that such a one doth exceedingly mar all, the performances which he goeth about, and (as it were) leaveth a print of his hands upon these most holy and excellent duties. A Christian who hath a predominant lust, and is not studying to mortifie it, his gifts prays more than his grace: as likeways, he is more in seeking the approbation of men, than the

praise of God: A Christian that doth not study to mortifie his lusts, he is more in seeking the ornaments of Christianity, than the substance of it: I think, the vitals and essentials of Christianity are much exhausted and spent; and there are some few bones left, rather the picture and anatomy of a Christian, than really such a one; As likewise there is this, one who doth not study to mortifie his predominant lusts, he will not make conscience of obeying the commandment of faith; And this likewise waits on him, much hardness and impenitency of heart. O! but oft-times through the deceitfulness of sin, our heart becometh as a stone within us, and we are delivered into the hands of our iniquities.

Now that which secondly we shall speak to, upon the mortification of predominant lusts, shall be this, what is that profound subtilty and desperet deceitfulness that Satan useth, in tempting people to the acting of their predominant lusts? We have six thousand years experience, that he is a lyer, and a murtherer from the begining, though we believe the flatteries of sin, as though our iniquities were of good report, and of known integrity that never did deceive: and we conceive, that Satans subtilty doth appear in these; first, his subtilty doth appear in this, that ordinarily when a Christian or any, is in a most secure or presumptuous frame, then Satan acts and tempts a Christian to the acting of his predominant lust, when Christ is away, than he doth assail; this is most clearly pointed at, *Luke* 22. 31. compared with 33 vers. where Christ saith to *Peter*, *Sathan hath desired to sift thee as wheat*; and if ye will read the 33 vers. ye will behold *Peters* frame, that he was in a high string of presumption, *though all men should forsake thee, yet I will not do it*: as likewise it is clear from 2 *Sam.* 11. 2. where when *David* was lying upon his bed, and walking upon the roof of his house, then he is tempted to the acting of the sin of uncleanness; Satan studieth to catch his advantage,

especially

especially at that time, when we are most prone to embrace, and most unapt to resist; therefore it should be a Christians endeavour to exercise watchfulness, and to stand upon his watch-tower.

There is this secondly wherein his subtilty doth appear, that ordinarily he doth propose the imaginary advantage of embracing of such a lust, and doth affect our affections with the pleasure of it, but doth not make mention of the disadvantage and infinite hurt, that doth appear and come from such a lust: this was clear in his first temptation with our first father, he makes mention of this, *If thou eat of the forbidden fruit, thou shalt be as God*, but no mention made of this, that he should be *a sinner*: and most clearly in *Matth.* 4. 8. where Sathan showeth unto that holy and spotless one, *all the kingdoms of the world, with the glory of them*, and these things he promised to give Christ, and shewed him the glory of the kingdoms of the world, but did not shew to him the vexation and toil of these kingdoms; and no doubt, the one is much more than the other: The hook wherewith he studieth to take us, is varnished over with the bait of imaginary dignity, with transient pleasures, and with passing vanities. O! that we were wise as serpents, to know the depths of Sathan, that we might not be ensnared, nor taken by entisements.

There is this thirdly wherein it appeareth, that ordinarily he studieth either to extenuat the sinfulness of sin, that a Christian may be brought to call this but a *Zoar*; or else he studieth to prove the consistency betwixt such a sin, and the reality of the grace of God: and when once a Christian is brought to such a length, as to debate the reality of the grace of Gods consistency, with the acting of such a lust, they are near a fall, for then they cry forth, *Master, pardon me when I shall bow my knee in the house of Rimmon, and when my Master leaneth upon my hand*; they then take an indulgence and a latitude to themselves, to commit that iniquity.

There is this fourthly wherein his ſubtilty doth appear, that oft-times he will reſtrain the temptations to the acting of your predominant luſts, and withdraw the objects of them, that either you may be put off your watch, or which is more ordinary, that luſts may take life, when the object of luſt is withdrawn: And that is moſt certain, that luſt oft-times groweth moſt, when there are feweſt temptations to aſſail it; for upon the abſence of our Idols, our love to theſe things doth increaſe; a luſting *Amnon* will wax lean every day, when he wants the object whereupon to feed.

There is this fifthly wherein his ſubtilty doth eminently appear, that ordinarily he will tempt people to the acting of theſe ſins that are introductive, and bring on the acting of their predominant luſts: he will tempt one that is given to uncleanneſs, to pride, idleneſs, fulneſs of bread: And certainly one who is given to the evil of pride, he will tempt him to the ſmaller actings of theſe ſins, that ſo he may aſcend by degrees: he will ſtudy to ſeiſe upon the out-forts of the ſoul, that ſo he may gain the affections: he will break the Covenant that we have made with our eyes, that ſo we may break the Covenant that we have made with our heart.

There is this laſtly, wherein his ſubtilty doth appear, that ordinarily he will tempt people to the acting of their predominant luſt under the vail of vertue, and things commendable, as, he will tempt one to covetouſneſs upon this account, that they may be capacitat to be charitable to the poor, and may be uſeful to thoſe who want in their generation: he will tempt one to ſin, as is clear, *Rom.* 3. 6. that the grace of Chriſt may be more conſpicuous in pardoning them: he tempted Chriſt to preſumption under the vail of faith; as is clear, Mat. 4. 6. *If thou be the Son of God, caſt thy ſelf down*, and the ground he giveth is, *For it is written, He ſhall give his Angels charge concerning thee*, &c. And likeways he tempts many to the acting of misbelief, under the vail of humility, knowledge, and diſtinct apprehenſions of God.

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That which thirdly we ſhall ſpeak to, ſhall be, to give you ſome evidences whether or not ye have attained unto the mortification of your predominant luſts, and whether indeed you have ſung a ſong of triumph over them, and having ſpoken ſomewhat of this before, we ſhall not inſiſt much upon it: only we would ſay theſe three things, 1. That a Chriſtian that can reflect upon luſts, which he ſuppoſeth to be mortified with delight, and want of the exerciſe of grief, may ſuſpect the reality of his mortification. O! but one that can meditat upon his predominant luſt, which he ſuppoſed was mortified, and yet not be conſtrained to cover himſelf with aſhes, and to put ſackcloth upon his loins, may cry forth *Miſerere mei, have pity upon me.*

And there is this ſecond evidence that your predominant luſt is not mortified, when you are not ſedulous and careful to eſchew all things that lead unto the acting of that predominant ſin: If ye be not giving obedience unto that command, 1 Theſ. 5. 22. *Abſtain from all appearance of evil*, you may queſtion the reality of your mortification. It is an excellent practice of a Chriſtian, to be as much under the impreſſion of the ſinfulneſs of predominant luſt and ſin after it is mortified, and to be as much in purſuing it, as when it is in its vigorous exerciſe and life with you.

And there is this laſtly, which may evidence it, and it is, when one can upon ſuitable and convenient occaſions of acting ſuch a predominant ſin, have their luſt ſet on fire, and endeavour to act it, they may queſtion the reality of their mortification. I know the great bond which reſtraineth many from the acting of their predominant luſt, is not the apprehenſion of the *holineſs of God*, but the want of ſecrecy: O! but if we had ſecrecy, we would not mourn much for theſe ſins which we commit in ſecret, neither would we be much in deſiſting from the acting of theſe things, unto which our luſt doth lead us. It was certainly a commendable practice of one, who being tempted unto the ſin of un-

cleanneſs, did condeſcend to ſatisfie the deſire of one that did purſue her, upon this condition, that he would bring her unto a place where nothing ſhould behold her; which he attempting to do, and bringing her to the moſt retired imaginable place, ſhe then moſt piouſly uttered forth theſe words, *doth not God behold us?* which words had influence upon him to whom they were ſpoken, that he deſiſted from further proſecuting ſuch woful and carnal deſigns. O! but the apprehenſion of the omniſcience of God, would keep us much to the crucifying of our moſt predominant luſt.

We ſhall ſhut up our diſcourſe at this time, only we ſhall ſay a little unto thoſe who are guilty of that predominant luſt of *Covetouſneſs*, which we conceive is not only a predominant luſt, but an univerſal luſt: *Sin* is an univerſal *King* over the moſt abſolute Monarch, and over every one that ſits upon the dunghill. And we conceive that *covetouſneſs* is one of *ſins* greateſt *Princes*, acting under this abſolute Monarch, and having many ſubjects. And we would only propoſe theſe things, by which you may be helped to mortifie ſuch a luſt and idol. O! meditat much upon the diſadvantages attending this idol of covetouſneſs; we conceive the diſadvantages thereof are clearly pointed forth, 1 *Tim.* 6. 9, 10. where the Apoſtle *Paul* enumerateth four diſadvantages of that ſin of covetouſneſs. 1. That it is that which maketh *people erre from the faith.* 2. *It drowneth them in deſtruction and perdition.* 3. *It is the root of all evil.* And laſtly, *it pierceth them through with many ſorrows.* And for thoſe *whoſe god is the world*, we would only propoſe this conſideration to them, which we conceive hath moſt influence upon ſuch, be perſwaded of this, that covetouſneſs will abbreviat and ſhorten your life, as is clear, *Jam.* 5. 3. where this is one property of this *idol of covetouſneſs, that it ſhall eat up your fleſh as it were fire.* It is not an unſenſible cutting ſhort of your life, but moſt ſenſibly it will abbreviat, and bring you in the midſt of your days to your long and everlaſting

laſting home. And there is this diſadvantage of it alſo that covetouſneſs is that ſin which doth moſt directly, commit a breach of the firſt command, *Thou ſhalt have no other gods before me*, as is clear *Col.* 3. 5. where this ſin of covetouſneſs is called Idolatry, *and covetouſneſs which is Idolatry*. And certainly, what are thoſe things that you purſue after, but white and yellow duſt and gliſtering clay? the excellency of which we conceive, doth conſiſt as much (in the eſtimation of men) in the rarity of theſe things, as in any intrinſical and internal worth and excellency: And how contemptible a thing riches and the world is, doth not this ſpeak it, that when there is abundance of theſe things, they become contemptible? as is clear from that word, that *Solomon made ſilver as ſtones in the ſtreets of Jeruſalem*, which doth not only ſpeak out this, the abundance of theſe things in his days, but likewiſe it ſpeaketh forth this, that abundance of theſe things maketh them contemptible, and moveth us to undervalue them; And that which *Solomon* hath, *Prov.* 23. 5. *Why ſetteſt thou thy heart on that which is not, for riches take to themſelves wings and flee away*: e're long the world ſhall either leave you, or you ſhall leave the world.

Now we ſhall deſire to ſhut up our diſcourſe with this, that ye would ſeriouſly intend the mortification of your luſts, and that ye would be much in the imployment of the ſpirit of Chriſt: Chriſt hath killed the damning power of ſin, and hath promiſed to us the Spirit of mortification, by which we may kill the dominion of ſin: And certainly, a Chriſtian ought to act ſo in dependance upon the Spirit of Chriſt, as if they were meer patients and inſtruments under his hand: but with all we conceive, that in reſpect of activity and endeavours, a Chriſtian ought to act ſo, as if he acted independently from him, and did act all himſelf; but withal in reſpect of ſelf-denial, he ought ſo to act, as if he acted nothing at all, but the Spirit acted alone in him, and therefore ſhould cry forth, after he hath done all,

that *he is but an unprofitable servant*: O! that ye would be perswaded seriously to ponder and ballance these things, that except ye be the ruine of your iniquities, iniquity shall certainly be your ruine; and ye know not how long it is unto that day, when that decree shall be past in heaven against you *they are joyned to their Idols, let them alone.* I shall only say that word which *John* hath in his 1 Epistle, 5. last, *Little children, keep your selves from Idols.*

SERMON VI.

Gal. 5. 24. *And they that are Christs have crucified the flesh with the affections and lusts.*

IT is an unchangeable and unalterable decree of heaven which cannot be repealed, *that the wages of sin is death*, and *that which a man soweth, that shall he also reap*; Though we conceive, there are many that are possessed with this imaginary delusion, *that though they add drunkennesse to thirst*, and do dayly taste of that forbidden fruit, yet at last they shall obtain a place to walk in, amongst those that stand by: They conceive, that there is a possible union of pure Religion and undefiled, and the want of Mortification; though we think that religion without mortification, is nothing else but the mortification of religion, and *the crutifying of Christ afresh.* Are there not many here, who in stead of *travelling in birth, until Christ be formed in them*, are travelling in birth, till they bring forth iniquity, and till the Image of that old man be fully framed in them. Now there is this that we would have you know, and wish, that it were engraven upon the fleshly tables of your heart, as with a pen of iron, and the point of a diamond, that there are two Tribunals upon which God doth sit to judge: there is a Tribunal of Justice, where all the Sentences past, are pure, unmixed wrath, without

out all temperament or mixture of mercy; And before this Tribunal, all flesh must once appear, and receive that dreadful sentence of eternal separation from the Majesty of the Lord, and, if you do well, you must say *Amen* unto the equity of that sentence: But know this for your consolation, that this is not his last word; know that that Justice Court is but subordinat, and there is another higher, unto which we may appeal, to have that sentence of Justice sweetly repealed. And is not this one mysterious depth of infinite love, that *Grace* should declare them righteous, whom Justice hath condemned, and yet leave no imputation upon the Justice of God? That *love* should sweetly reduce decrees of Justice, and declare them in law to be void and null? this is the law of love. And is not this a mystery of infinite love, that that which is an abomination for man, *to justifie the wicked*, should be love and Justice in God *to justifie the ungodly*? And is not this a wonder, that though *there be no condemnation to them that are in Christ Jesus*, yet there should be many things condemnable in them, and that divine love should make such an abstraction, as to make a separation betwixt many things that are condemnable, and condemnation? *Justice and judgement are the habitation of his throne*, yet *mercy and truth go before it*, and cometh neerest sinners, to make ready their way, that they may speak with Justice. There is this that we would have you know, that in the accomplishment of this work of mortification, (of which we have been speaking at many occasions) a Christian hath that same power communicable unto him for the overcoming of his temptations, which Christ had in the overcoming of principalities and powers: this is clear, *Eph.* 19. 20. And certainly, sometimes when a Christian doth reflect upon those living and strong corruptions that are within him, he will have much of that fear which *Elisha*'s servant had, who cryed out, *Master what shall we do*? But if our eyes were opened, we should see that there are more for us, nor

against

against us: put on much of that divine generosity of *Nehemiah* (if we may allude unto it in this combat of faith) *Should such a one as I flee?* however, keep a midst betwixt discouragement, and anxious misbelief: And I would only give Christians who are indeed engaged in this holy warfare, that counsel which *Ahab* gave to *Benhadad*, 1 King. 20. 11. *Let not him that putteth on his armour, boast as he that putteth it off*, let confident faith be mixed with holy fear, that there may be a sweet mixture of these two. And there is this which we would speak to you, that there is a difference betwixt the grant and gift of pardon, and the intimation of pardon unto a Christian, yea more, there is a difference betwixt the intimation of pardon, even for a sin mortified and repented for, and the divine application of it: this is clear by comparing 2 *Sam.* 12. 13. with *Psal.* 51. where *Nathan* saith to *David*, *thine iniquities are blotted out, and thy sin is taken away.* There is both the grant of pardon, and the intimation of it, and yet he himself *Psal* 51. prayeth for the application of pardon; pardon was not applied, though it was intimated: and this would speak this to us, that we would not always conclude from the want of the sensible convictions of pardon, the want of the grant of pardon.

But now to come to that at which we left at the last occasion, which was the extent of mortification, that a Christian ought not only to mortifie original sin, but his predominant lusts also, with all the motions and occasions unto the acting of these sins. Concerning the mortification of original sin, which is here called *the flesh*, we have spoken already, and have spoken somewhat concerning the mortification of predominant lusts and presumptuous sins; It is turned now to be an improper expression, to make mention of a predominant grace that should stand in opposition to predominant lusts: I would only say this, that under the law there is no express mention made for any sacrifice for presumptuous sins, unto which the Apostle doth allude,

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Heb. 10. 26. *If a man sin wilfully after he hath received the knowledge of the truth, there remaineth no more sacrifice for sin.* And certainly this may make us astonished to entertain our predominant sins, and our presumptuous iniquities, to entertain them so, as not to debate and wrestle with them, for they turn not unto presumptuous sins, except we go such a length: therefore we should be much in presenting that supplication, Psal. 19. 13. *Keep back thy servant from presumptuous sins, let them not have dominion over me.*

Now that which we shall speak to first, shall be this, what are the most effectual and spiritual means by which a Christian may be helped to the mortifying of his predominant lusts! And before we speak of them we shall only say this, that this generation desireth rather to know what to do, than to do and practice what they know: we think to win to heaven by knowledge, though we confess we will not win to heaven without it, yet there is more requisite in a Christian.

The first way how a Christian will be helped to mortifie his predominant lusts, is this, for a Christian to be much in the exercise of secret prayer. And I would say this, he is a blessed Christian who ever won to the mortification of the least strength of a lust by publick prayer, whether more publick, or in families, or with society: pride and self seeking, is that caterpillar and worm that eats up the fruit of these addresses unto God; but if you were much in secret prayer alone, it would be a compendious way to attain to the mortification of your lusts, that when a messenger of Sathan buffets you, ye may go to the Throne thrice and beseech the Lord, that this evil may depart from you; this is clear, not only *Eph. 6. 18.* where amongst all the rest of the spiritual armour of a Christian, prayer is made mention of; *Pray with all prayer and manner of supplication:* it is clear Jam. 5. 17. *If any man be afflicted, let him pray.* And 2 *Cor.* 12. 7, 8. the words that we were speaking just now. O! whether is that *washing of our bed with tears,*

and

and that presenting of supplications *with sighs and groans that cannot be expressed* now gone? There are few Christians but can make language of their grief, whose grief of heart goes never to such a length, as they may cry forth, *I am so troubled that I cannot speak.* He were indeed a Phenix of this time, who could without lying to the Holy Ghost, say, that his bones were waxing old through his roaring all the day; and we would only say to such that are not endeavouring after this, you shall go down to your graves, having your bones full of the sins of your youth.

There is this second mean that we would speak to, that a Christian would be much in the exercise of the grace of watchfulness; this is clear from *Luke* 21. near the close, and from *Matt.* 26. 41. *Watch and pray, lest ye enter into temptation.* And certainly, watchfulness is a most requisite piece of armour, that *after we have done all, we may stand*; not only because watchfulness is that which discovereth unto a Christian his weakness and inability, for a Christian to be convinced of this, it is his strength, as is clear from 2 Cor. 10. 12. *When I am weak, then am I strong*: this is a paradox to nature, but no mystery to grace; but also because watchfulness is a most effectual mean to discover to a Christian, the subtilty and profound deceitfulness of his adversaries, which maketh him to be much in watching over his own heart: watchfulness likewise is that grace, which discovereth unto a Christian the formal and remiss actings of grace in this precious combat: when faith beginneth to die, and hope beginneth to languish, and love and zeal beginneth to wax cold, then watchfulness giveth warning to prayer, that it may go to seek strength for those that were languishing: As likewise watchfulness is requisite, because it discovereth unto a Christian the first motions of his adversaries, and when first he beginneth to stir, which no doubt, is a great advantage. And more, watchfulness discovereth unto a Christian, that advantage which he hath over his

his lusts, which doth exceedingly encourage him to go on in this spiritual warfare.

There is this thirdly which is requisite, that a Christian would be much in the meditation upon the sufferings, death, and love of Jesus Christ. I know not (to a tender Christian) a more effectual mean to mortifie his affections and lusts, than this, this is clear that it is so, not only from 2 *Cor.* 5. 14, 15. where *Paul* saith, *The love of Christ did constrain him, because we thus judge, that if one died for all, then were all dead, that we should henceforth no more live to our self.* And *Peter* presseth this, 1 *Pet.* 1. 18. compared with ver. 20. *Be ye holy as he is holy*: and he subjoineth the reason of it, *for ye are bought with a price, even with the incorruptible blood of Jesus Christ*: and 1 *Pet.* 4. 1, 2. he presseth the doctrine of mortification from this, that Christ was crucified in the flesh: and it is clear from *Psal.* 26. 3. where the great argument which perswaded *David* to pursue after sincerity, was this, *for the love of God is always before my eyes.* And is not this a sweet portraicture, always to contemplat and behold; to look upon love, *until ye be changed into that same image from glory to glory.* And certainly Christs death and love must have a most effectual influence upon this? can one read these words, *he swat drops of blood*; and that word, *if it be possible, let this cup depart from me.* Can you read these words and not be provoked to hate sin with a perfect hatred? Can ye love that which crucified Christ, and brought him so low? If such a supposition had been possible, that all that were sinners had been standing round about the cross, in the day that Christ was hanged up betwixt heaven and earth, in the day that his precious body was dropping down drops of blood, might not ye have said, O! what a thing must that be which we call sin that hath brought him so low? And may not the reflex thoughts upon the love of Christ, provoke you to this, that if Christ hath so far condescended unto you, ought not ye to please him, and give obedience to his commandments?

mandments? Who would diſpute the commands of ſuch a One? And it is certain, that if we would meditat on theſe things till we wondered, and wonder till we loved, no doubt it ſhould perſwade you to be endeavouring mortification of your luſts. Chriſts death had not only a moral influence (of which we have ſpoken) but it hath a phyſical influence alſo upon the mortification of ſin: for *we are bought* (ſaith the Apoſtle *Peter*, 1 Pet. 1. 20. *with a price from our vain converſation*: Chriſt hath crucified the damning power of ſin, and hath purchaſed this gift, the Spirit of Sanctification, to crucifie the dominion of ſin.

There is this fourthly which is requiſite, that a Chriſtian under debates with luſts, be much in the exerciſe of the grace of faith: It is a moſt inſenſible and unknown help to our apprehenſion: we think faith is a help, when all things are deſperate; and therefore, we judge prayer a more ſuitable help to ſenſe and apprehenſion; therefore a Chriſtian under the prevailing of his corruptions, will be more in the imployment of the grace of prayer, than in the imployment of the grace of faith; though we may ſay this to the advantage of the grace of faith, that it hath a moſt effectual and moſt divine influence for the crucifying of luſts: if ſo we may ſpeak, faith is that that cometh neareſt *himſelf*; for faith (as it is ſpoken of it) hath a kind of Omnipotency, as it is ſaid, *all things are poſſible for thoſe that believe*. Now this is clear, not only from 1 Joh. 5. 5. *This is our victory whereby we overcome the world, even our faith*: and it is clear from Eph. 6. 16. *Above all things take ye the ſhield of faith, by which you may quench the fiery darts of the devil*. And certainly, had we ſo much faith *as a grain of muſtard ſeed*, we might ſay to every mountain that is in our way, *be removed, and hurled into the midſt of the ſea, and it ſhould obey us*. We ſhall clear the influence of faith in the mortifying of corruption, not only in this, that the grace of faith diſcovereth unto a Chriſtian, that ſuper-eminent and precious excellency

excellency of Jesus Christ, at the appearance of which, the glory and luster of our Idols do disappear. We think our Idols are like stars, that in the night do appear and seem beautiful creatures; but when once that *Sun*, even *the Sun of righteousness* doth arise, then their glory is not seen, neither can they be beheld. Saw you never such a sight of him, that constrained you to cry forth, *what have I to do any more with idols*: If such a supposition were possible, that any idol should get entrance above it, should get no entertainment there, for they are upheld by an infinit strength that cannot fail: As likewise, the influence of faith may be cleared in this, that it is that grace that doth lay hold upon the promises, by which and thorow which, strength from *the head* is conveyed unto the combatant. As for example, when a believer is wrestling with his lusts, faith layeth hold upon the promise of help, and by it layeth hold on *Jesus Christ*, who is the Promiser. As likewise, the influence of Faith may be cleared in this, Faith is that grace which discovereth to a Christian *that crown and recompense of reward*, one sight and view of which maketh love and Zeal take fire, and maketh them *to tread upon the high places of the earth*, that when the Archers shoot at them, and do grievously wound them, yet their bow doth abide in its strength.

There is this mean likewise, by which a Christian would mortifie his predominant lusts, and it is this, that he would be much in entertaining the grace of tenderness, *Joseph*-like to cry forth when temptation doth assail him, *shall I do this and sin against God?* I am perswaded, that sin not resisted in its motions doth procure hardness; and likewise we may say, that sin resisted in its beginnings, doth bring forth the grace of tenderness in a most effectual and eminent way.

And there is this mean likewise which is requisite, that a Christian be much in the apprehension of death, judgement and eternity: these three much meditated upon, would make us afraid to sin. I think a Christian never walketh as he ought, till he walk so, as if

each moment next to that wherein he liveth, he had the expectation of appearing before the judgement seat of Christ. O! but it would be a sad dispensation to many, to have this day a summonds without continuation of days, to appear before that dreadful and terrible tribunal of Jesus Christ, when the books shall be opened wherein your wanderings are written, and the books of your consciences shall be opened, that shall say *Amen* to every thing that is recorded within the volume of these books: this is clear from Act. 17. 30, 31. *He hath commanded all men every where to repent*, and the argument enforcing it is, because *he hath appointed a day, in which he will judge the world by this man Jesus Christ*: as likeways it is clear in *Eccles.* 11. 9. where *Solomon* presseth by way of holy Ironie (for so the scope is) young men not to take their pleasures in the morning of their time, because for all these things *God should bring them to judgement*. And we wish that that *memento* which did always walk with a holy man, might walk with you, and sound in your ears, *Awake, and come to judgement*, that it may be that which may regulat your walk. I shall not say much, but beware to entertain your lusts, lest judgement overtake you, the stones of the wall of this house shall bear witness against you in the day of the Lord, that ye have been invited to flee from the wrath to come, and have refused the precious offers of a crucified Saviour. We would obtest and beseech you, that if there be a heaven, if there be a God, if there be an eternity, which are most certain and infallible, if there be a hell, and everlasting separation from the presence of the Lord, and if you have precious and immortal souls, that you would tender your own salvation, and speak much of *Peters* divinity, *pity your selves*, for you are destroying your selves through the want of knowledge, and if we may say it, hell is enlarging it self wide, for the receiving of many of the inhabitants of this place, and of many that live in this generation, who are destitute and void of the grace of the living God. Now

Now that which ſecondly we ſhall ſpeak to ſhall be this, what are the evidences and tokens of this, when luſt hath dominion over one? And we ſhall ſhortly point out the evidences of luſt, when it hath dominion: And we conceive this firſt may evidence it, when one wins to ſuch a length, as they can commit ſin with delight, and with greedineſs, when it is pleaſure to them to go after the heart of their deteſtable things, then ſin hath dominion over one: as it is clear, ſin hath dominion over thoſe made mention of, 2 Pet. 2. 13. *They account it pleaſure to riot in the day time*, and are ſporting themſelves with their own deceivings; ſuch fools as *Solomon* ſpeaketh of, *making a mock at ſin*: and likewiſe it is clear of thoſe that are made mention of, Eph. 4. 19. *They commit iniquity with greedineſs*, and as the Prophet ſpeaketh in another place, *their hearts are mad upon their idols.*

There is this ſecondly which may evidence it, and it is this, when one ſinneth with his predominant luſt without conviction, or if they be convinced, their convictions do ſuddenly evaniſh, like thoſe made mention of, Jer. 6. 15. *Were they aſhamed, when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh*: They had won to ſuch a length in impiety, that not only they would not do it, but they could not do it: and that ſame is made mention of, *Jer.* 8. 12. It is clear likeways, Jer. 3. 3. *Thou hadſt a whores forehead, thou refuſedſt to be aſhamed*; and from Prov. 30. 20. Where the adulterous woman ſaith, that *ſhe hath done no wickedneſs.* When you are brought unto ſuch a length of impiety, then know that you have yielded your ſelves ſervants unto unrighteouſneſs for a time.

There is this which may evidence it likeways, and it is this, when one can commit iniquity upon ſmall temptations, yea, upon none at all: this did prove that that ſin of adultery had ſome dominion over *David*, when he did commit it upon ſo ſmall or no temptation;

tation; for this is brought in to aggravat it, 2 Sam. 1
8. *I gave thee thy Masters wives into thy bosom*: and it
most emphatically aggravat, *vers.* 2. 7. one poor ma
should have had one ewe-lamb, and yet he had so ma
ny, and that yet he should pursue after that: And mo
clearly Isa 5. 18. *Wo unto them that draw iniquity wi
cards of vanity, and sin as it were with a cart-rope*: th
meaning of these words we conceive it to be this, tha
they did most violently without any allurement o
entisement, pursue after the heart of their detestabl
things: certainly, those may suspect themselves, tha
upon the first presentation of an idol, they presentl
bow down their heads and worship it.

There is this likewise which may evidence it, an
it is this, when one notwithstanding of the conviction
of the omniscience of God that doth behold them, wi
commit such an iniquity: no doubt, then sin is brough
unto a most damnable and most attrocious height: the
sin had dominion over *Er*, Gen. 38. 7. *He did evil i
the sight of the Lord*: the meaning of which word w
conceive to be this, that he did the evil, notwith
standing he was convinced of the omniscience and all
seeing eye of God: And it is recorded of *Ahab*, 1 King
21. 20. *He sold himself to commit iniquity in the sight of th
Lord*, when notwithstanding he knew that he had *seve
eyes that ran to and fro through the earth*, yet he did ad
these abominations.

And there is this lastly that doth evidence it, whe
one doth sin with much deliberation and advice, the
are not overhalled by their temptations and lusts, an
they sit down in counsel to consult how such a thin
may be effectuat: then had iniquity dominion ove
those that are made mention of, Mic. 2 1. *Wo to the
that devise iniquity upon their beds*, that sit down delibe
ratly in the silent seasons of the night, to contrive th
mischievous plots of their hearts: and we would onl
say to such, read the 3 or 4 *vers* of that chapter, wher
God saith in a sweet and just opposition, in regar

of their deviſing of iniquity; *Behold* (ſaith he) *I will deviſe againſt this people*: God will deliberatly and with much indignation, puniſh thoſe that ſin deliberatly, and it is clear from *Jer.* 18. 12.

Now we ſhall ſhut up our diſcourſe at this time, only we would ſpeak a little unto this, why God doth ſometimes think fit to expoſe his own unto ſome dominion of their luſts? It was a notable and moſt true ſaying of a heathen, *As many vices, as many maſters*, for every luſt is a maſter; and we may ſay, every luſt hath a ſervant, and ſome have ten thouſand waiting on. And we conceive, when a Chriſtian beginneth to eſtabliſh his own righteouſneſs, then he is in hazard to be given up for a time, unto the dominion of his ſin: this is clear, *Ezek.* 33. 13. If he truſt to his own righteouſneſs, and commit iniquity; and there may be this reaſon of it, that they may know to diſtinguiſh betwixt the yoke of Chriſt, and the yoke and bondage of ſin, as it is pointed at, *Deut.* 28. 47, 48. And we conceive this may be a reaſon of it, becauſe God intendeth to magnifie the glory of his unſearchable grace, by delivering them from the door of the pit, when this ſong ſhall be ſung, *This my Son was dead, and is alive, and was loſt, and is found*; this is the ſong of reſtoring grace, after grace hath once prevented the Chriſtian.

Now we will deſire you ſeriouſly to intend this precious work of mortification; the moſt part of us are idol Chriſtians, we have hands and we do nothing, we have eyes and we ſee not, and we have feet and we walk not: And certainly that practice and maxime of *Machiavel* is much practiſed amongſt us, he thought it was advantagious to have the poſſeſſion of religion, and of vertue; but he thought it dangerous to have the reality of religion: there are many that deſire to be clothed with the coat of Chriſt, that never deſired conformity with Chriſt in the inward man: And we think if Chriſt were to come down from heaven, he might preach this to many of us, *Betrayeſt thou the Son of man with a kiſs?* There are many that I am ſure have a lower

ſpirit than *Judas*, that would ſell Chriſt at a lowe rate than thirty pieces of ſilver: O! eternity, eterni ty, *what ſhall you do in the day of deſolation, when yo viſitation ſhall come from a far? where ſhall you flee fo help? and where ſhall you leave your glory?* I ſhall ſu up all that I have to ſay with this, the wrath of th living, but contemptible ſtone, that was cut out of th mountains, ſhall be more intollerable than the weigh of mountains and hills; therefore the reprobats rathe choiſe to be under the weight of hills and mountain than to be under the weight of this living Corner-ſtone but ſo much deſpiſed. Will you not imbrace him may not angels laugh at your folly, and have you i holy deriſion? The triumph is above, and it is no long before his own ſhall cry forth, *It is finiſhed.* An no doubt, if we were much in the exerciſe of faith, w ſhould eaſily accompliſh this warfare: we may ca Faith *Eliezer*, of whom it is reported that he did ſ purſue his enemies, that the people returned to gathe up the ſpoils. Love, prayer, and joy, will eternall ſit down and reap the ſweat fruits of the victory o Faith. Now to him that can make you overcome tho row the blood of the Lamb, and the word of your teſti mony, we deſire to give praiſe.

SERMON VII.

Gal. 5. 24. *And they that are Chriſts have crucified th fleſh with the affections and luſts.*

IT was a divine ſentence of that Maſter of experien ces, that *love covereth a multitude of ſins*; we may ſay, that precious and infinite love that Chriſt hath had to ſinners, *hath covered a multitude of ſins*: though this is a lamentation, and ſhall be for a lamentation, that the moſt part of us have not come that length of religion which the publicans and ſinners did attain

attain to, which is, *to love those that love them.* Doth not Christ in his engraving of his love to sinners in letters of blood, call for this at our hand, that we should devote our selves wholly to him? But we confess such is that desperat enmity and deceitfulness of the hearts of all flesh, that if all who have been partakers of the divine Nature, or shall be partakers of it, had but one heart to conduct them to heaven, they would misguide it in the way, it being the matchless and incommunicable prerogative of the *Captain of our salvation,* to guide many sons and daughters to glory. I think, if there were a description to be given of the most part of us, we must give that which is *Prov.* 6. 13. He speaketh with his feet, and teacheth with his fingers; and the great lesson that we would teach with our feet, and preach with our hands, would be *Iniquity, formality, and distance from God.* And I would have you who are expectants of heaven, and have some small hope of being eternally with him, to be much in this precious work of mortification. There are some so habituat to sin, (if God do not prevent them) the last act they shall commit in this stage of the world, shall be an act of iniquity, and they shall breath out their last, in departing from that invisible Majesty. There are some that though they live seventy years, they shall not have this to say, of one day of all their life, that they have devoted and given it to God. Mortification is a mystery to our knowledge, but much more a mystery to our practice: it is a wonder that many of us are not distracted, and that much of *Cains* divinity doth not possess us, that *whosoever shall find us by the way, shall kill us.* However, unto those who make any conscience of this duty, we would say these two things; 1. Ye may yield unto the premisses and assertions of misbelief, which they draw from the dominion of your sin over you, but deny the conclusions of misbelief: This was the practice of *David, Psal.* 65. 3. there is the assertion of misbelief in the first words, *iniquities*

prevail

prevail over me, but he denies that concluſion which w
draw from it, *that we are reprobats*; but faith dot
ſweetly ſubjoyn, *As for our tranſgreſſions, thou wilt pur
them away.* This is bad Logick to deny the concluſio
but precious divinity: And ſecondly, we would ſa
this to you, that ye may with a great deal of liberty
make uſe of the dominion of your iniquity, as an ar
gument to plead with God for pardon, according t
that famous prayer of *David*, Pſal. 25. 11. *For th
names ſake, O Lord, pardon mine iniquity, for it is grea
And we would ſay likewiſe, that God maketh uſe o
the iniquities of the children of men, as an argumen
to provoke himſelf unto mercy, and even thoſe iniqui
ties, which before he hath made uſe of as an argumen
of Juſtice. It is ſtrange to parallel and compare theſe
two places *Gen.* 6. 5. with *Gen.* 8. 21. where the rea
ſon that God giveth of the deſtruction of the world i
this, becauſe that *every imagination of the thoughts of th
heart of man, is only evil continually*: and yet, chap. 8
21. he giveth this as a ground, why he would curſ
the world no more for mans ſake, becauſe, ſaith he
the imagination of mans heart is evil from his youth.

Now we told you at the laſt occaſion we ſpoke o
theſe words, when we was ſpeaking upon the ſecon
thing of mortification, which was the extent of it, tha
a Chriſtian ſhould not only mortifie original ſin, whic
is here called *fleſh*, but likewiſe he ſhould mortifie hi
predominant idols, which are here called *affections*
and of theſe two we have ſpoken. There is this lik
wiſe in the extent of mortification, that a Chriſtia
ſhould mortifie the firſt motions and tentations unt
ſin, which are here called *luſts*. And for clearing wh
we ſhall ſpeak unto this; we conceive that the firſt mo
tions of ſin do comprehend theſe two: firſt, that
Chriſtian ſhould ſtudy to mortifie the firſt tentations h
meets with unto acting, or embracing of any particula
luſt. And ſecondly, that a Chriſtian ſhould ſtudy
avoid all appearance of evil, by which he may b
brough

brought to the actings of that ſin. We ſhall not ſtand long to prove that it is the duty of a Chriſtian to do the firſt, it is clear not only from *Jam.* 4. 7. where we are commanded *to reſiſt the devil*, which comprehendeth even the reſiſting of the firſt motions of ſin, as likewayes from 1 *Pet.* 5. 9. *whom reſiſt, ſtedfaſt in the faith*; but likewayes it is clear from the practice of *David*, *Pſal.* 56. 3 where when misbelief began to ſtir, he put faith in exerciſe, *What time* (ſaith he) *I am afraid, I will truſt in thee.* And it is clear from the practice of *Paul*, 2 *Cor.* 12. 7 where there was a meſſenger of Sathan given to buffet him, he went and *beſeeched the Lord thrice*. Neither ſhal we ſtand to prove, that it is the duty of a Chriſtian to flee the appearances of evil.

It is clear, not only from *Deut.* 12. 30. where it is ſaid, thou ſhalt not *enquire how the Nations ſerve their gods*: ye may ſuppoſe there was no iniquitie in this iniquity; yet becauſe it was the appearance of evil, *God* did forbid it: as likewayes from *Deut.* 25. 13, 14. *Thou ſhalt not have in thy bag, diverſe weights, a great and ſmall; thou ſhalt not have in thine houſe diverſe meaſures, a great and ſmall*: It might be ſuppoſed, that the having of theſe things when not uſed, was not unlawful, but the very having of them, becauſe it was an appearance of evil, it was deſired to be eſhewed: and that remarkable place, *Prov.* 5. 8. *Come not nigh the door of her houſe, who is a whore*: and that in *Deut.* 12. 3. where the people are commanded, even to forget the names of Idols. And from *Jude* 21. *To hate the garments ſpoted with the fleſh*: and *Deut.* 16. 19. where it is forbidden for *a judge to take a gift*, not that there is iniquity in this, but becauſe it is an appearance of evil, leſt he ſhould pervert judgment, it is forbidden.

Now that which firſt we ſhall ſpeak to upon this, that a Chriſtian ſhould flee the firſt motions and appearances of ſin, ſhal be this: to propoſe ſome conſiderations unto you, that you may inforce this duty more.

The firſt conſideration that we propoſe is this, that

iniquity when it is reſiſted in its firſt motions, it is moſt eaſily conquered and overcome; when ſin is killed in its birth, it is killed with the greateſt facility and eaſineſſe: and certainly, when we delay the mortifying of our luſts, and reſiſts not the devil, it is no wonder that we are led captive by the hand of our iniquities: It was an ancient ſaying worthy to be practiſed, reſiſt the beginning of evil, for the remedy is ever more difficult in the cloſe, than in the beginning. However we would give Chriſtians theſe two directions for this conſideration. 1. After by the power of grace, ye have overcome the firſt motions of ſin, do not give over your watch, nor ſit down in carnal confidence, for he will again aſſail you, even after you have overcome: It is a remarkable word that is annexed to the cloſe of *Chriſts* temptations, *Luke* 4. 13. where, after *S*athan was foiled moſt remarkably, it is ſaid, *he departed from him for a ſeaſon*; he had a mind to return, though he was overcome. 2. We ſay this, that moſt ordinarily the reſiſting of the motions of ſin, and overcoming of them, if they be not improven with humility, it is the fore-runner of ſome ſad ſtroak from the hand of the *Lord*.

There is this ſecond conſideration that we would propoſe for inviting of you to reſiſt the firſt motions of ſin, and it is this, a Chriſtian that maketh conſcience of this duty, ordinarily he is bleſſed with moſt divine and precious enjoyments of *Jeſus Chriſt*: let a Chriſtian try this by experience, and when firſt ſin doth aſſail them, if they will make conſcience to reſiſt it, the dew of heaven ſhall come down and ly upon their branch, that their glory may be freſh in them, and they ſhall be conſtrained to put an *Eben-ezer* unto *God*, and to cry forth, *hitherto hath the Lord helped us*; this is clear, *Rom.* 8. 13. *If ye through the Spirit ſhall mortifie the deeds of the fleſh, ye ſhall live*; and clear likewiſe from *Rev.* 2. 17. Where, to the man that is the way of overcoming, *Chriſt will give him the hidden Manna*: And certainly, we think if we may make alluſion to theſe words, that

that curse is accompliſhed in theſe dayes, *I will make the heavens braſs, and the earth iron.* There are ſome upon whom it hath not rained theſe three years and ſix moneths, but are become as the bottle in the ſmoak, the marrow of whoſe bones is conſumed.

There is this third conſideration that we would propoſe, and it is this, that the reſiſting of the motions and firſt ſtirrings of corruption, is the way to get the ſoul under a divine impreſſion of the ſinfulneſſe of ſin: when was it that the Apoſtle *Paul* cryed forth, *O wretched man that I am?* was it not, when there was a law in his minde, wreſtling againſt the law of his members? When he was the greateſt wreſtler, then did ſin appear out of meaſure ſinful unto him. I confeſſe, that diſtinction which Papiſts do ſo much adore, *of venial and mortal ſins*, I think Chriſtians in their practice do make much uſe of. Are there not many ſins, which ye account venial, and writeth this name upon their forehead, this is a *zoar*, a little thing, and ye deſire to be pardoned, when ye bow your knee in the houſe of *Rimmon*, if ye go no further: but certainly, the way to bring the ſoul to a divine loathing of all ſin, is to be reſiſting the firſt motions of it.

There is this firſt conſideration, that reſiſting of the firſt motions of ſin, is that which keeps the grace of faith much in exerciſe, eſpecially in an hour of trial and of temptation. I think, there is nothing that will darken a Chriſtians evidence ſo much as this, the convicti on of this that there was never a ſin did aſſail them, that was reſiſted in its firſt motions & ſtirrings. I confeſſe, I think a bad conſcience, its the mother of misbelief, which the *Apoſtle* doth clearly point at, 1 *Tim.* 3. 9. *Holding* (ſaith he) *the myſtery of faith in a pure conſcience*, as if he would have ſaid, that divine and precious gueſt *Faith*, can lodge in no dwelling but a pure and undefiled conſcience: And to make this clear, that the reſiſting of the motions and firſt ſtirrings of ſin, have influence to preſerve faith in exerciſe, ſee *Rev.* 2. 17.

To him that overcometh, that is the way of overcoming, *I will give him a new name*; he ſhal know that his name is written in theſe precious records of heaven, and that before the morning ſtar did ſing for joy, e're ever the corner ſtone of the world was laid, he was engraven upon the heart of precious ones, in indelible letters which cannot be blotted out: As alſo it is clear from *Rom.* 7. compared with 8. and 1. *verſe*: when was it that *Paul* cryed forth, *There is no condenation to them that are in Chriſt Jeſus?* was it not then, when he was wreſtling againſt corruptions?

And there is this laſt conſideration, which we ſhall propoſe to enforce this duty, and it is this, that not reſiſting ſin in its firſt motions, do ordinarily creat and bring to paſſe much hardneſſe and ſtupidity of heart, when we ſilence our convictions with lazineſſe, and anſwer our reprover with this, *I have put of my coat, how ſhall I put it on?* I ſhall ſay to ſuch, it is a bad omen, and ſign that God is upon his way to ceaſe to be ſuch as a reprover unto you: I confeſſe, there is a difference betwixt ſinning againſt light, and ſinning with light; and we conceive that there are many guilty of the one, that are not guilty of the other: However, if ever ye ſhall come come this length, as when cemptation doth aſſail you, to make a covenant of peace and agreement with it, ye may expect, if you go to heaven, you ſhall be ſafe, but ſo as by fire: and we confeſſe there are ſome whoſe conſciences may bear them record, that they never knew what it was to reſiſt the firſt motions and ſtirrings of corruption. It is a leſſon of ſo high nature, that it would need explication unto them: and think ye that ye can attain unto that living and precious hope, who never knew to wreſtle with ſin, and with your corruptions? is ſuch a deluſion as this among you, that ye can reign, though ye fight not, and triumph though ye contend not? ye may reign to your own apprehenſion as kings without *Chriſt* this way, but ſhal never reign as kings with him, if ye do not ready to mortifie your luſts.

That

That which ſecondly we ſhal ſpeak upon this, ſhal be this, what is the reaſon that Chriſtians do not reſiſt ſin in its firſt motions and ſtirrings of ſin within them? And we conceive, that it doth either proceed from this, that Chriſtians are not much in the exerciſe of the grace of watchfulneſſe. I think temptations ſeiſes oftentimes upon a Chriſtians affections before they be aware hence it is, that when the Apoſtle *Peter* is preſcribing this direction of reſiſting the motions of ſin, he requireth this as an antecedent duty, that they ſhould be watchful, 1 *Pet.* 5. 8, 9. Be *vigilant*, and then, *reſiſt him, ſtedfaſt in the faith*: when once a Chriſtian hath given over his watch, he is a prey unto his luſts: we may certainly ſay of him, that he is a city broken down and without walls, that doth not exerciſe the grace of watchfulneſſe Or elſe it doth proceed from this, that Chriſtians are not in a divine and ſpiritual frame to reſiſt temptations, when they are firſt aſſailed with them. We confeſſe, our ſpirits oft-times are ſo loadened with the pleaſures of a world, & are ſo much taken up with the paſſing delights of a tranſient world, that when temptations do come; we do eaſily condeſcend to imbrace them: hence it is that the Apoſtle *James*, when he is paſſing this exhortation upon theſe to whom he writeth, *reſiſt the devil*, he ſubjoyneth this in the 9. *verſ.* as a concomitant duty, *draw near to God*, as if he would have ſaid, if temptations find you at a diſtance with *God*, then ye may cry forth, *have pity on me*; for ye are a prey, if ye be not found within ſight of him, and if your hearts do not ſtudy to walk in the ſight of his precious face. As likewayes *Peter* doth preſcribe this, 1 *Pet.* 5. 8, 9. Be *ſober*, and then, *reſiſt him ſtedfaſt in the faith*: and more clearly it is pointed at, *Matth.* 26. 41. *Watch and pray, leſt ye enter into temptation.* And I would only ſay this unto you, it is a moſt high and divine walk alwayes to be living within the ſight of *God*, that when ye go down to the grave, ye may have this to ſay, I am now to change my place, but not to

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cifie; which doth import, that Mortification is a longsome work, as crucifying was a longsome death: as likewayes it doth import, that Mortification was a painful work, as crucifying was one of the moſt painful deaths: And likewayes it holdeth forth the intenſive nature of Mortification, that a Chriſtian ſhould ſtudy not to be content untill he ſhould kill corruption: And concerning theſe three we ſhall ſpeak together: And we ſhal point out the difficulty of attaining to Mortification in theſe things. Is there not this which points out the difficulty of it, that there is a woful unity of affection betwixt us and our luſts, they are dear to us as the right eye, and our right hand, and right foot: And I confeſſe, to convince you of that unity that is betwixt you and your luſts, I think that expreſſion which ordinarily ye uſe, when one is reproving you for your paſſion, or for your ſwearing, may ſuffice; ye will anſwer, what aileth you at me? which doth ſpeak this, that you ſay, your luſts and you are one. And I confeſſe *Paul* hath an expreſſion like this, *Rom.* 7. 8. *I know* (ſaith he) *that in me dwelleth no good thing.* There are two *Me*'s in a Chriſtian; there is a ſpiritual and a refined *Me*, there is a carnal and wicked *Me*, as *Paul* doth diſtinguiſh them in that verſe, *I know* (ſaith he) *that in me dwelleth no good thing*: & he ſubjoyneth, *In me to will that is preſent*, which is one good thing. And we confeſſe, that word is accompliſhed in *Me*, *They are joyned to their idols, let them alone*

There is that ſecondly which pointeth out the difficulty of Mortification, and it is the ſtrength of thoſe luſts that are within us, we think the Scripture is ſo abundant in pointing out the ſtrength of ſin, that we need not ſpeak much to it: There is that expreſſion, *Rom.* 8. 2. which is a moſt ſtrange word, it is there called *the law of ſin and of death*, as it were, ſin pleads for as much ſubjection from us, as if we were tryed by law to obey it: And in that verſe, there is a ſweet contrariety of laws, *the law of the ſpirit of life, hath made me free from the law of ſin and of death.* If ſo we may

ſpeak, there is, in a manner, one decree and ſtatute o heaven, declaring another to be null; for it was a law in heaven, that we ſhould be under death, becauſe we were under ſin: but behold here is a poſterior law that doth ſweetly reduce this prior law, and it is *the law of the Spirit of life.* As likwayes, that expreſſion pointeth forth the ſtrength of corruption, which is, 2 *Cor.* 10. 4. where he ſaith, we are to fight for *the pulling down of ſtrong holds*, as it were, ſin fortifieth it ſelf within our boſome: and we confeſſe, if this were believed, we ſhould ſtudy to mortifie our corruptions with a great deal of more pains and conſtancy. There is this likewayes, which pointeth it out, and it is, the deceitfulneſſe of our luſts, and the ſubtility which they vent in their deceiving of us; which is clear from that expreſſion, *Jam.* 1. 14. *When a man* (ſaith he) *is drawn away, and entiſed of his luſts*: the word there that is rendered *entiſed*, is taken from the fiſhers, who deceive the ſilly fiſhess with an apparent bait of pleaſure. We confeſſe, theſe two are the great obſtructions of a Chriſtians progreſs to heaven, there are temptations of fear and there are temptations from advantage: which two if they were removed, we might with greater facility overcome our luſts, & ſing a ſong of triumph over our Idols: oft-times that expreſſion is recorded *deceitfulneſs of ſin*: we confeſſe, if this were believed, we would uſe a more divine and holy prudence, leaſt we ſhould be enſnared. And to ſhut up our diſcourſe upon Mortification, upon which we have been ſpeaking ſo long; we ſhall only ſpeak a little to obviat any miſtake that may be about the difficulty of any Mortification, which ſhall include that which we intend to ſpeak upon; which was the certainty of overcoming.

And that which firſt we would ſay unto you is this, Be perſwaded of this, that there is more divine ſatisfaction in the reſiſting of your luſts, and wreſtling againſt them, then there is in the actual fruition of them all: That word of *Solomons*, *Stollen waters are ſweet*, ſaith

ſaith the adulteresſe woman, but at laſt they ſhall be convinced of the contrary: and that word which he ſpeaketh, *Bread of deceit is pleaſant to the mouth, but he knoweth not, that the dead are there*, &c. And we think the *Apoſtle* ſweetly chydeth the Romans concerning this thing, *What fruit have ye of thoſe things, whereof ye are now aſhamed?* It is ſad to think upon that woful diſappointment that many ſhall meet with.

There is this which we would likewayes ſay, that there is a divine certainty of a Chriſtians overcoming, let the difficulties be never ſo many, and (O beloved in the Lord) are not theſe glad tidings from a far country, and may be as cold water to a thirſty mans ſoul, that a Chriſtian ſhall once overcome: And I confeſſe there are theſe four things, that ſpeaks the certainty of a Chriſtians overcoming: firſt the faithfulneſſe, and the love of *Jeſus Chriſt* is laid in pawn for our overcoming, which is clear from that *John 6. 39. And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſſe nothing, but ſhould raiſe it up again at the laſt day*: And we confeſſe, this is certain, it is more of *Chriſts* concernment, that a believer ſhould overcome, than it is of his own. O! what ſongs to the faithfulneſſe of *Chriſt*, what ſongs to his love ſhal be ſung that day, when the precious troups of his Saints, ſhal return from the day of judgement, and that generall infare ſhall be of all thoſe that have been begotten unto a living hope, when they ſhal convey *Chriſt* home, through the ports of the *new Jeruſalem*, every one having the harp of God in his hand, and ſhall cry forth, *Halelujah, Halelſuah, to him that ſitteth upon the Throne, and the lamb for ever and ever*: That ſong ſhall have no period, though it have a beginning.

There is this likewayes which pointeth forth their certainty of overcoming, *Chriſt* hath overcome, and therefore a Chriſtian ſhall overcome. It was the ſweet divinity of the Apoſtle *Paul Heb. 2. 9. 10.* there is a promiſe (ſaith he) that all things ſhall be put under our

our feet, but we see not that promise accomplished, saith he: I see one thing accomplished, which is a pledge of it, I see *Jesus Christ, for the suffering of death, crowned with glory and with Majesty*: *Christ* is in heaven, and he must be there: and that word *John* 16. last, *Be of good cheer*, saith he, *for I have overcome the world*; which is a pledge and certain token, that ye shal once overcome.

There is this likewayes which pointeth forth their certainty of overcoming, that that same power which was exercised in bringing *Christ* from death, and in making him to overcome principalities and powers, is communicate to believers to make them overcome; as it is clear from *Eph.* 1. 19, 20. where it is said, *That power that wrought mightily in Christ to raise him from the dead, doth also work in those that believe.* O! Christians, Heirs of the grace of life, believe this, that Omnipotency is ingaged on your behalf; and have you not learned that first point of the Creed, that *there is nothing impossible to God*; and so when you are constrained sometimes to cry out, *Who shall stand before the children of Anak*; Content your selves with this, that there is nothing too hard for him.

And there is this lastly, which points it out, that divine and invisible knot of union that is betwixt *Christ* and his members: Is *Christ* above? the members must follow; for ye know, though *Christ* be the fulnesse of the Saints, yet the Saints are the fulnesse of *Christ*; there is a mutual fulfilling and accompling each one of another; know ye not that word, *that where I am, there they may be also*; I think of all the words that *Christ* ever spoke to the *Father*, that word was the most imperious and commanding like word which he hath, *Joh.* 17. 24. *I will* (saith he) *that those that thou hast given me, be where I am.* It was not his prayer which came that length, he willed it, and would not be contradicted; And certainly there is nothing that may comfort you in the hour of trial so much as this, *Christ* is upon his way to relieve you, and ye are upon your way of overcoming

coming. And I shal only say that word, which ought to be your practice; 1 *Joh.* 5. 18. *Whosoever is born of God sinneth not, and that wicked one toucheth him not*; That ordinary expression which you have, you should not rub cloths with him, nor touch him. And to those that are walking in the broad paths of sin, I shal only speak that to you which is, *Job.* 21. 22. *His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.* Your eyes and your taste shal be satisfied; and that word which is vers. 30. *He shall be preserved to the day of destruction*, or as the word in the original, *He shall be reserved to the day of wrath*; as it were, there shal be a combination of wrath, and justice that shal seise upon you, Now to him who is upon his way, who shal come and will not tarry, whose reward is with him, we desire to give praise.

SERMON VIII.

Gal. 6. 14. *By whom the world is crucified unto me, and I unto the world.*

CHristianity doth consist in a blessed exchange of affections, a soul dying in its affections, and respects to all things, that are here below; and living and advancing in its desires towards him, who is that blessed and universal good. It ought to be that arch-plot, and great design, that Christians ought to promove, to attain to that original unity, which once was in mans affections towards *God*, O! what blessedness did *Adam* enjoy, while he did stand in that estate wherein he was created, he having a blessed harmony of all his affections toward *God*, and likewayes, there being a most divine correspondence and blessed familiarity betwixt heaven and earth, betwixt him that sitteth on the Throne, and the foot stool; but that was most eminently verified,

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our feet, but we see not that promise accomplished, saith he: I see one thing accomplished, which is a pledge of it, I see *Jesus Christ for the suffering of death, crowned with glory and with Majesty*: *Christ* is in heaven, and he must be there: and that word *John* 16. last, *Be of good cheer*, saith he, *for I have overcome the world*: which is a pledge and certain token, that ye shal once overcome.

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To him that overcometh, that is the way of overcoming, *I will give him a new name*; he ſhal know that his name is written in theſe precious records of heaven, and that before the morning ſtar did ſing for joy, e're ever the corner ſtone of the world was laid, he was engraven upon the heart of precious ones, in indelible letters which cannot be blotted out: As alſo it is clear from *Rom.* 7. compared with 8. and 1. *verſe*: when was it that *Paul* cryed forth, *There is no condenation to them that are in Chriſt Jeſus?* was it not then, when he was wreſtling againſt corruptions?

And there is this laſt conſideration, which we ſhall propoſe to enforce this duty, and it is this, that not reſiſting ſin in its firſt motions, do ordinarily creat and bring to paſſe much hardneſſe and ſtupidity of heart, when we ſilence our convictions with lazineſſe, and anſwer our reprover with this, *I have put of my coat, how ſhall I put it on?* I ſhall ſay to ſuch, it is a bad omen, and ſign that God is upon his way to ceaſe to be ſuch as a reprover unto you: I confeſſe, there is a difference betwixt ſinning againſt light, and ſinning with light; and we conceive that there are many guilty of the one, that are not guilty of the other: However, if ever ye ſhall come come this length, as when cemptation doth aſſail you, to make a covenant of peace and agreement with it, ye may expect, if you go to heaven, you ſhall be ſafe, but ſo as by fire: and we confeſſe there are ſome whoſe conſciences may bear them record, that they never knew what it was to reſiſt the firſt motions and ſtirrings of corruption. It is a leſſon [illegible] ſo high nature, that it would need explication unto them: and think ye that ye can attain unto that living and precious hope, who never knew to wreſtle with ſin, and with your corruptions? is ſuch a deluſion as this among you, that ye can reign, though ye fight not, and triumph though ye contend not? ye may reign to your own apprehenſion as kings without *Chriſt* this way, but ſhal never reign as kings with him, if ye do not [illegible] dy to mortifie your luſts.

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cifie; which doth import, that Mortification is a long-ſome work, as crucifying was a longſome death: as likewayes it doth import, that Mortification was a painful work, as crucifying was one of the moſt painful deaths: And likewayes it holdeth forth the intenſive nature of Mortification, that a Chriſtian ſhould ſtudy not to be content untill he ſhould kill corruption: And concerning theſe three we ſhall ſpeak together: And we ſhal point out the difficulty of attaining to Mortification in theſe things. Is there not this which points out the difficulty of it, that there is a woful unity of affection betwixt us and our luſts, they are dear to us as the right eye, and our right hand, and right foot: And I confeſſe, to convince you of that unity that is betwixt you and your luſts, I think that expreſſion which ordinarily ye uſe, when one is reproving you for your paſſion, or for your ſwearing, may ſuffice; ye will anſwer, what aileth you at me? which doth ſpeak this, that you ſay, your luſts and you are one. And I confeſſe *Paul* hath an expreſſion like this, *Rom.* 7 8. *I know* (ſaith he) *that in me dwelleth no good thing*. There are two *Me*'s in a Chriſtian; there is a ſpiritual and a refined *Me*, there is a carnal and wicked *Me*, as *Paul* doth diſtinguiſh them in that verſe, *I know* (ſaith he) *that in me dwelleth no good thing*: & he ſubjoyneth, *In me to will that is preſent*, which is one good thing. And we confeſſe, that word is accompliſhed in *Me*, *They are joyned to their idols, let them alone*

There is that ſecondly which pointeth out the difficulty of Mortification, and it is the ſtrength of thoſe luſts that are within us, we think the Scripture is ſo abundant in pointing out the ſtrength of ſin, that we need not ſpeak much to it: There is that expreſſion, *Rom.* 8. 2. which is a moſt ſtrange word, it is there called *the law of ſin and of death*, as it were, ſin pleads for as much ſubjection from us, as if we were tryed by law to obey it: And in that verſe, there is a ſweet contrariety of laws, *the law of the ſpirit of life, hath made me free from the law of ſin and of death*. It ſo we may

ſpeak, there is, in a manner, one decree and ſtatute of heaven, declaring another to be null; for it was a law in heaven, that we ſhould be under death, becauſe we were under ſin: but behold here is a poſterior law that doth ſweetly reduce this prior law, and it is *the law of the Spirit of life.* As likwayes, that expreſſion pointeth forth the ſtrength of corruption, which is, 2 *Cor.* 10. 4. where he ſaith, we are to fight for *the pulling down of ſtrong holds*, as it were, ſin fortifieth it ſelf within our boſome: and we confeſſe, if this were believed, we ſhould ſtudy to mortifie our corruptions with a great deal of more pains and conſtancy. There is this likewayes, which pointeth it out, and it is, the deceitfulneſſe of our luſts, and the ſubtility which they vent in their deceiving of us; which is clear from that expreſſion, *Jam.* 1. 14. *When a man* (ſaith he) *is drawn away, and entiſed of his luſts*: the word there that is rendered *entiſed*, is taken from the fiſhers, who deceive the ſilly fiſhes with an apparent bait of pleaſure. We confeſſe, theſe two are the great obſtructions of a Chriſtians progreſs to heaven, there are temptations of fear, and there are temptations from advantage: which two, if they were removed, we might with greater facility overcome our luſts, & ſing a ſong of triumph over our Idols: oft-times that expreſſion is recorded *deceitfulneſs of ſin*: we confeſſe, if this were believed, we would uſe a more divine and holy prudence, leaſt we ſhould be enſnared. And to ſhut up our diſcourſe upon Mortification, upon which we have been ſpeaking ſo long; we ſhall only ſpeak a little to obviat any miſtake that may be about the difficulty of any Mortification, which ſhall include that which we intend to ſpeak upon; which was the certainty of overcoming.

And that which firſt we would ſay unto you is this, Be perſwaded of this, that there is more divine ſatisfaction in the reſiſting of your luſts, and wreſtling againſt them, then there is in the actual fruition of them all: That word of *Solomons*, *Stollen waters are ſweet*, ſaith

ſaith the adulteresſe woman, but at laſt they ſhall be convinced of the contrary: and that word which he ſpeaketh, *Bread of deceit is pleaſant to the mouth, but he knoweth not, that the dead are there*, &c. And we think the Apoſtle ſweetly chydeth the Romans concerning this thing, *What fruit have ye of thoſe things, whereof ye are now aſhamed?* It is ſad to think upon that woful diſappointment that many ſhall meet with.

There is this which we would likewayes ſay, that there is a divine certainty of a Chriſtians overcoming, let the difficulties be never ſo many, and (O beloved in the Lord) are not theſe glad tidings from a far country, and may be as cold water to a thirſty mans ſoul, that a Chriſtian ſhall once overcome: And I confeſſe there are theſe four things, that ſpeaks the certainty of a Chriſtians overcoming: firſt the faithfulneſſe, and the love of *Jeſus Chriſt* is laid in pawn for our overcoming, which is clear from that *John 6. 39. And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſſe nothing, but ſhould raiſe it up again at the laſt day*: And we confeſſe, this is certain, it is more of *Chriſts* concernment, that a believer ſhould overcome, than it is of his own. O! what ſongs to the faithfulneſſe of *Chriſt*, what ſongs to his love ſhal be ſung that day, when the precious troups of his Saints, ſhal return from the day of judgement, and that general infare ſhall be of all thoſe that have been begotten unto a living hope, when they ſhal convey *Chriſt* home, through the ports of the *new Jeruſalem*, every one having the harp of God in his hand, and ſhall cry forth, *Halelujah, Halelſuah, to him that ſitteth upon the Throne, and the lamb for ever and ever*: That ſong ſhall have no period, though it have a beginning.

There is this likewayes which pointeth forth their certainty of overcoming, *Chriſt* hath overcome, and therefore a Chriſtian ſhall overcome. It was the ſweet divinity of the Apoſtle *Paul Heb. 2. 9. 10.* there is a promiſe (ſaith he) that all things ſhall be put under our

our feet, but we ſee not that promiſe accompliſhed, ſaith he: I ſee one thing accompliſhed, which is a pledge of it, I ſee *Jeſus Chriſt, for the ſuffering of death, crowned with glory and with Majeſty*: *Chriſt* is in heaven, and he muſt be there: and that word *John* 16. laſt, *Be of good cheer*, ſaith he, *for I have overcome the world*; which is a pledge and certain token, that ye ſhal once overcome.

There is this likewayes which pointeth forth their certainty of overcoming, that that ſame power which was exerciſed in bringing *Chriſt* from death, and in making him to overcome principalities and powers, is communicate to believers to make them overcome; as it is clear from *Eph.* 1. 19, 20. where it is ſaid, *That power that wrought mightily in Chriſt to raiſe him from the dead, doth alſo work in thoſe that believe.* O! Chriſtians, Heirs of the grace of life, believe this, that Omnipotency is ingaged on your behalf; and have you not learned that firſt point of the Creed, that *there is nothing impoſſible to God*; and ſo when you are conſtrained ſometimes to cry out, *Who ſhall ſtand before the children of Anak*; Content your ſelves with this, that there is nothing too hard for him.

And there is this laſtly, which points it out, that divine and inviſible knot of union that is betwixt *Chriſt* and his members: Is *Chriſt* above? the members muſt follow; for ye know, though *Chriſt* be the fulneſſe of the Saints, yet the Saints are the fulneſſe of *Chriſt*; there is a mutual fulfilling and accompling each one of another; know ye not that word, *that where I am, there they may be alſo*; I think of all the words that *Chriſt* ever ſpoke to the *Father*, that word was the moſt imperious and commanding like word which he hath, *Joh.* 17. 24. *I will* (ſaith he) *that thoſe that thou haſt given me, be where I am.* It was not his prayer which came that length, he willed it, and would not be contradicted; And certainly there is nothing that may comfort you in the hour of trial ſo much as this, *Chriſt* is upon his way to relieve you, and ye are upon your way of overcoming

coming. And I ſhal only ſay that word, which ought to be your practice; 1 *Joh.* 5. 18. *Whoſoever is born of God ſinneth not, and that wicked one toucheth him not*; That ordinary expreſſion which you have, you ſhould not rub cloths with him, nor touch him. And to thoſe that are walking in the broad paths of ſin, I ſhal only ſpeak that to you which is, *Job.* 21. 22. *His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.* Your eyes and your taſte ſhal be ſatisfied; and that word which is verſ. 30. *He ſhall be preſerved to the day of deſtruction*, or as the word in the original, *He ſhall be reſerved to the day of wrath*; as it were, there ſhal be a combination of wrath, and juſtice that ſhal ſeiſe upon you, Now to him who is upon his way, who ſhal come and will not tarry, whoſe reward is with him, we deſire to give praiſe.

SERMON VIII.

Gal. 6. 14. *By whom the world is crucified unto me, and I unto the world.*

CHriſtianity doth conſiſt in a bleſſed exchange of affections, a ſoul dying in its affections, and reſpects to all things, that are here below; and living and advancing in its deſires towards him, who is that bleſſed and univerſal good. It ought to be that arch-plot, and great deſign, that Chriſtians ought to promove, to attain to that original unity, which once was in mans affections towards *God*, O! what bleſſedneſſe did *Adam* enjoy, while he did ſtand in that eſtate wherein he was created, he having a bleſſed harmony of all his affections toward *God*, and likewayes, there being a moſt divine correſpondence and bleſſed familiarity betwixt heaven and earth, betwixt him that ſitteth on the Throne, and the foot ſtool; but that was moſt eminently verified,

that

that *man being in honour, did not abide.* O! what anxious and perplexing thoughts had poor *Adam*, no doubt some hours after his fall, when he did reflect upon that which was once his condition, and did compare it with that which was now his lot, might he not take up that lamentation over himself, *Man in his best estate is altogether vanity*; And likewayes he might have that proverb taken up of himself, *How art thou fallen from heaven, O Lucifer son of the morning*? Now, man by losing that blessed unity that was in his affections, hath contracted a woful and infinit diversity in his affections towards these things that are here below: so that those affections which did once sweetly run in one channel toward *God*, are now divided and separated in many channels, towards those things that are below him: and there is nothing beneath the *Sun*, that leadeth captive so many of our desires as the *world*: therefore it were your advantage to be crucified to the world, and to have the world crucified to you: that you may discover, that endlesse vanity, and unspeakable vexation of spirit, that is in all things that are here: The world is a perfect compend and compleat epitome of all misery: *God* himself is that compend of all blessednes, so that there is nothing that we can take up under this, but it is most eminently in him. It is a duty which is much undervalued in these dayes, Christians to be promoving in that blessed work of having themselves crucified to the world, and having the world crucified to them: O! how suitable is it for those who are heirs and expectants of that blessed hope and everlasting enjoyment of being with *God*, who is the Judge of all flesh, and with *Jesus Christ*, who is the Mediator of the new Covenant, and with the innumberable company of holy Angels, and to be made heirs and co heirs with Jesus Christ. Is it not below you to be much taken up in your vain and and anxious pursuits after those things that are here below. The objects of the desires of your immortal spirits ought to be more high than things below, and ought to

to be more divine than things humane; your affections ought to *be ascending as pillars of smoak*, and ye should be breathing after that blessed day, when there shall be a confinement of all your affections on him. We have at some occasions spoken unto you, of the grace of humility, and of the grace of love, the one teaching us to undervalue our self, the other teaching us to value *God*: And had you been much taken up in the spiritual and living exercise of those, there should not have been much difficulty to perswade you at this time. We shall not insist long in telling you what Mortification is; it is a constant and blessed endeavour of the Christian, to remove out of his way all these impediments that do interrupt the exercise of love; As likewayes, it is that which entertaineth a constant and perpetual antipathy and holy indignation against every thing, thorow which his conformity with *God*, and that perfect likeness and similitude with his Maker, might be in any way impaired. Mortification doth not consist in those unconstant and unequal exercises of Mortifying our lusts, it consists not in these violent flashes of holy zeal and indignation against our iniquities; for though that indignation be violent for its time, yet it doth quickly evanish and pass away: but that grace of Mortiucation must be a constant and dayly exercise; we will solace our selves in the chambers of our imagery, by beholding our idols pourtrayed up the wall, we will study to receive satisfaction in our apprehensions, when we cannot receive satisfaction in the actual fruition of them: Such is likewayes the woful desparateness of the hearts of the children of men, that when *God* hath put a worm to the root of that gourd, under the shadow of which, we used to solace our selves, we cry forth of a discontented humor, *It is better for us to die than to live*: O! there are many here, to whom it would be death to out-live their Idods; their idols and they are pleasant in their lives, and they desire not to be divided in their deaths.

3. Morti-

3. Mortification doth not consist in that partial and divided way of mortifying our corruptions, we taking vengeance upon some of our lusts, but with *Saul*, sparing it who is the *King*, *Naaman the Syrian* must have an indulgence of his bowing his knee in the house of *Rimmon*; *Lot* must plead for the sparing of *Zoar*, that small thing; and so when we are intending that work of Mortification, we plead for the spearing of these things, which we call *Zoars*, these small, but our Master-corruptions. Certainly that evangelick Mortification which is required of us, doth not consist in this, for we must intend an universal separation betwixt us and all our Idols, we must cast away all our idols to the moles and to the batts, and *we must defile the covering of them, and he alone must be the cover of our eyes*: He never knew what the grace of Mortification meant, who never set about the accomplishment of the ruine of that great and Master-idol which domineereth over him: And we conceive, that the best and most solid way of knowing our growth in Mortification, is by reflecting upon the decay of these idols, which are our predominants; other sins which assail us may decay, and their strength wax weak, and yet mortification not be on the growing hand, for there are many of our lusts, that rather die by concession, than by constraint; there are many of our idols that rather go out of us, than are cast out.

Now the first thing that a Christian ought to endeavour to mortifie is, his love to the world, which was the practice of this holy man: In the words he pointeth out unto us that way, wherein he did attain this compleat and spiritual Mortification to the world, holden forth to us in these words, *by whom*, which doth relate unto *Jesus Christ*, who is made mention of in the words going before: or, as the words may be rendered, *by which I am crucified to the world*, and so they relate unto the cross of *Jesus Christ*. Now under this notion of *being crucified*, he doth certainly

certainly hold forth unto us, that great difficulty that is in accompliſhing the work of Mortification; And under this name of *being crucified*, he holdeth forth unto us, the longſomneſſe of the time that we muſt ſpend, before we can attain compleat Mortification, *Crucifying* being one of the moſt lent and ſlow of all violent deaths; Mortification is not a work of one day, it will coſt us many dayes and years, before we ſhall cruſh the head of him, who hath ſo oft-times cruſhed our heel, before that bleſſed promiſe ſhal be fulfilled, that *all things ſhal be put in ſubjection unto us*: Sin doth moſt eaſily invade us, and take poſſeſſion of us, but it is not eaſily diſpoſſeſſed; for except we had the infinit ſtrength of him who is *Jehovah*, we might ſit down, and cloſe our hands, and never mint to oppoſe theſe Idols, under whoſe ſubjection we are: This word of *being crucified*, doth likewayes hold forth the painfulneſſe and uneaſineſſe of this work of Mortification, *Crucifying* being a death, amongſt all violent deaths, one of the moſt bitter: we muſt certainly be mortified to our eaſe, before we can be mortified to our luſts, we muſt travel in birth, before the grace of Mortification can be formed in us. It is a wofull evil in theſe dayes, that the moſt part of people walk under this apprehenſion, that there is not much difficulty to Mortifie their corruptions, but it is a token, that they never knew what it was to mortifie them, who never knew the difficulty of Mortification.

The third thing that is holden forth under this name of *being crucified* is, that woful reluctancy and indiſpoſition of ſpirit, which we have to this bleſſed exerciſe of Mortifying our corruptions; we have as great unwillingneſſe unto it, as though we were to go to ſubject our ſelves to ſome violent death. O! how is vanity and corruption joyned to the ſpirits of the ſons of men: how loth are we to have that woful and accurſed

accurſed union betwixt us and our luſts diſſolved? O how many Orators and Procurators within our ſelves have we to plead for this, *the ſparing of our luſts*: we may be perſwaded of this, that if we be not the ruine of our iniquitie, iniquity will certainly be our ruine. O how may we bluſh and be confounded ſeven dayes, that we ſhould be ſo loth to have a ſeparation betwixt us and theſe things, by which our diſtance with *God*, and eſtrangement from him, is ſo much increaſed: this vanity is unſpeakable, that we ſhould be ſo averſe from that wherein our eternal bleſſednesſe doth ly, in having that woful band, which we have wreathed about our own necks, taken off by that bleſſed and everlaſting hands of him who hath died and riſen again, to accompliſh this bleſſed deſign.

laſtly, under this word of *being crucified*, is held forth unto us that compleat and ſpiritual Mortification to the world, that this holy man attained to, he was as one dead to theſe things: he was not much exerciſed in joy in having the world, neither was he exerciſed in grief, by wanting the things of the world, he was a man dead, which could not be moved by any of theſe things: We do not ſay ſo, that *Paul* was altogether a Stoick, without all paſſions of grief and ſorrow, or of joy, but we only ſay this, that he did not grieve for the want of the world, as thoſe who have no hope; neither did he ſo joy in having the world, as thoſe who have not a more divine and high ſpring of conſolation, he was cloathed with a holy indifferency, and a bleſſed neutrality, in having or wanting theſe things; it was none of *Pauls* deſire to have the world, he had learned that divine and excellent art of being content with every ſtate of life; he knew not what it was to murmur; And it were certainly much our advantage, to be provoked to jealouſie, when we reflect upon the practice of this holy man. I conceive, that if all that are here would examine themſelves, by how many degrees their Mortification to the world, doth come ſhort of this, they might

might ſit down and conclude with themſelves, that they are yet to begin to mortifie; yea, there are many here, to whom we may ſay, that they are ſo far from being clothed with a holy indifferency in having the things of the world, that they are clothed with that woful and indiſpenſible neceſſity in purſuing after theſe things: this is the language of the moſt part, *Give, give*, men hurrying themſelves in multitudes of hopes, and of fears, and of expectations, and likewayes an infinit number of deſires; And what is the end and reſult of all theſe things, but *vanity and vexation of ſpirit.*

Now that you may be helped to attain this concerning-duty, to be mortified to the world, we ſhall propoſe theſe things unto you: The firſt is this, be much taken up in a holy contemplation and ſpiritual beholding of theſe unſearcheable excellencies that are in *God.* I ſonce the ſoul of the creature were elevated to behold him, there ſhould not be much difficulty, to be mortified to the world: were we once admitted to draw by a lap of the vail, and behold that unrecreated glory, and unexpreſſible Majeſty that is treaſured up in him, Mortification ſhould be no great difficulty unto us: this is clearly held forth here, for *Paul* doth tell by whom he had this grace of Mortification, it was by beholding *that pleaſant plant of renown Jeſus Chriſt*, This is clear likewayes, 1 *Joh.* 5. 5. *Who is he that overcometh the world, but he that believeth that Jeſus Chriſt is the Son of God?* Did we once believe that fundamental Article of Faith, that he who was crucified upon the tree, was the real *Son of God*, we ſhould moſt eaſily win to this concerning duty of Mortification. We may reduce all the cauſes of our little growth in this bleſſed work, to that woful ignorance of *God*, wherewith the moſt part of us are clothed: were there a door opened to us in heaven, and were we in the ſpirit to behold him who ſits upon the Throne, whoſe countenance is like a Sardine ſtone, and about whoſe Throne there is that rain-bow; could we penetrat thorow theſe vails, wherewith both he and

are.

are covered, we being cloathed with the vail of o
ignorance, and likewayes with the vail of our impu
ty; and he being cloathed with these two most glo
ous vails, the vail of his unsearchableness, and t
vail of that wonderful and unexpressible Majesty th
is in him, the one confounding the judgement, and t
other confounding the affections, so that affection a
judgment in a manner is put to a none exercise, a
both of these do sweetly resolve in that blessed one act
admiration. We need not speak much to the com
mendation of those unto you, who were never acquai
ted with him, that so ye might be perswaded to fo
sake your old lovers; We shal only say this, silenc
and admiration they speak least, and yet speak most
there is more divine Oratory in holy silence, and mor
excellent expressions in the blessed admiration, tha
all our inventions could reach: what can man speak o
him who is that unsearcheable and incomprehensibl
Majesty? This may appear a paradox to you, that silenc
should speak; and admiration commend: but it is no
paradox, when the object of our commendation, is by
infinit degrees exalted above our blessing and our prac
tice. O! men of the world, will you once be perswa-
ded to make that blessed divorce betwixt you and your
idols, that there may be an everlasting conjunction be-
twixt *God* and you: O! if ye had so much divine un-
derstanding, as to judge of things according to their
real worth, *He alone shall be exalted in that day*: Come
and see and behold what infinit sweetness is treasured
up in him, those springs wherewith ye delight your
selves shal ere long be dryed up; but *He* is that high and
infinit spring, which alwayes floweth out, and yet is
not impaired.

The second thing whereby we may attain to this bles-
sed duty of Mortification to the world, is this, by re-
flecting how passing and transient those things are,
wherewith the sons of men use to solace themselves.
Paul doth presse Mortification to the world from this
con-

conſideration, 1 *Cor.* 7. 31. *The faſhion of this world paſſeth away:* the word is moſt emphatick, this *Schema* and repreſentation of the world, or this ſtage-play of the world, it paſſeth away; therefore, *let thoſe that rejoyce be as though they rejoyced not, and be careful for nothing:* this is clear, 1 *Joh.* 2. 17. and 1 *Pet.* 4. 7. did we ſolidly believe how changable thoſe enjoyments of the world were, would we hurry our ſelves ſo much in our purſuits after them? Thoſe who are lifted up in their enjoyments this day, may be thruſt down low the next day: *Job* who was a man enriched in many things, yet a few dayes, yea, we may ſay, a few hours made a ſad and ſtrange exchange: We may affirm that, with great aſſurance of truth, *Surely man at his beſt eſtate is altogether vanity:* that word that is there (*at his beſt eſtate*) may be rendered thus, *although he ſtand Etiamſi conſtitutus* in your moſt fixed and ſettled condition in the world: this is the Emblem and Motto of your ſtate *vanity*, moſt ſubject to change; and why ſhould you weary your ſelves in the fire for that which is very vanity.

The third thing by which ye may attain this duty of Mortification, is to be much taken up in the conſideration of the brevity of your life: I ſuppoſe, that if we were walking more in the houſe of mourning, and were believing that truth, *That it is appointed for men once to die*, and that ſhortly, we muſt be brought home unto that unchangeable eſtate of life; O! how would this ally us in our purſuits? I think this were a little water, which we might mix with our wine, when there is greateſt confidence of Creature-contentments; leſt the foam of this wine ſhould diſtemper our head, we may mix it with this water, *the brevity of our life.* It is a ſweet ſubject for meditation when we are moſt high, to be much in the conſideration of this, that within a few dayes we ſhall be moſt low. What is your life but a vapour, which doth quickly evaniſh, and doth but appear for a little? Suppoſe the whole Creation

Creation ſhould ſtay with you during all your ti
yet how ſhort ſhould your enjoyment be? what is m
life, but a hand-breadth, theſe four finger-breadt
which is one of all the leaſt of all geometrical meaſu
there is morning, forenoon, afternoon, & night, all wh
do amount to a day? there is infancy, youth, manho
and old age, and thoſe do quickly evaniſh and paſſe
away. How many are hurried into eternity, in the fi
ſtep of their dayes, in their infancy? And again, h
many in their youth? and we have frequent expe
ence, that many in their manhood, and in the flour
their age, that ſentence cometh forth, *Return ye child*
of men: and there is not one amongſt an hundred, t
do attain to that utmoſt period that nature doth allo
and what though ye did live fourſcore of years, whi
is the utmoſt period that nature hath allowed, yet do
your time quickly evaniſh and flee away. Why ſhou
you ſolace your ſelves with thoſe things that cann
eternally remain with you? when ye go down to t
grave, ye can take nothing of thoſe things with yo
for in all points as you came, ſo you ſhall go, and wh
profite is there that ye have laboured for the wind?

The fourth thing whereby we may be helped to a
tain this, is this, Be much in the Mortifying of tho
corruptions which cannot be entertained, but by inte
taining alſo this woful corruption of covetouſneſſe
there are ſome corruptions, which have ſo near affin
ty to, as likewayes dependence upon, this ſin, that
theſe be not cruſhed, we cannot attain to this duty
Mortification, there is *prodigality and pride*, theſe tw
grand enemies, to the accompliſhment of this bleſſe
deſign: and we would begin to cruſh theſe, before we
can begin to accompliſh this.

There is another way which is this, be much take
up in the reflecting upon that bleſſed hope, and tha
grace which ſhall be brought unto you at the revelati
on of *Jeſus Chriſt*. *Peter* preſſeth ſobriety to all thing
here below, by this argument, 1 *Pet.* 1. 13. *Be ſober*
and

nd he giveth this reaſon of it, *for the grace that ſhall e brought unto you at the revelation of Jeſus Chriſt*: O! ere we much taken up *in* beholding that bleſſed eſtate f life, which the ſouls of juſt men made perfect ſhall ave with *God*, where we ſhall enjoy, and yet not loath: here ſhall be an everlaſting conjunction betwixt deſire nd enjoyment of him who is the perſon beloved, ſo hat it thinks never to receive ſatisfaction; all it doth eceive, is more to provoke its apetite, than to ſatis- e its deſire.

There is a laſt, which is this, be much in the con- deration of that day, when all the families of the arth ſhall appear before him *in the valley of deciſion*. his indeed would help us, to much mortification to heſe things of the world, as is clear from *Eccleſ.* 11.9. ad we the faith of that day engraven upon our ſpirits, hat we muſt render an account of our wayes, O! how vary ſhould we be in ingaging with vanity? I think he great cauſe why ſin hath ſo univerſal a dominion ver the ſons of men is, becauſe we do not ſolidly be- ieve that their is ſuch a day approaching, when we hall appear before the judgemnt ſeat of him, who ſhal udge not after the ſeeing of the eye, nor ſhall reprove fter the hearing of the ear, but ſhall judge righteous udgement: The terror of the Lord would certainly erſwade us, if we did believe this. O! what a holy nwillingneſſe ſhould we have in walking after the aths of our idols.

Now we ſhall ſhut up our diſcourſe with this, be per- waded once to begin that work of mortification, and ſpecially in mortifying your love to the world: he that eturneth victor after that war with his Idols, we may all him *Joſeph*, for he ſhall be as a *fruitful bough whoſe ranches run over the walls.* If once you ſpoil that grand nd arch-rebel, who doth ſo much oppoſe you, in a man- er, you ſhould ſtand alone and ſing a triumph, they ſhould flee when none purſueth; *and we ought to be ſtrong as a lyon, and who ſhould rouſe us up.*

OF

Of Spiritual CONTENTMENT.

SERMON IX.

Phil. 4. 11. *I have learned in whatsoever state that I am, therewith to be content.*

IT was *Adams* ignorance of this divine mystery of Christianity, *to be content with every estate, wherein he was placed*, that did bring him down from that high pinacle of his excellency, and did degrade him from that primitive glory, wherewith he was cloathed, for he not being content with that precious and excellent lot, wherewith *God* had placed him. but coveting after a more noble and excellent Beeing, he came exceedingly short of his design. And such is the Athenian and woful frame of spirit wherewith men are possessed, that they can fancy no blessednesse in what they are, but imagine a great blessednesse to be in what they are not; hence is it, that men do covet the lot of others and are dissatisfied with their own estate and condition and certainly the affections of men while they are living under these sphears which are in perpetual motion, can never be satisfied, nor be at rest: which was the observation of that master of experience, *Prov.* 27. 20. *Hell and destruction are never full, so the eyes of man are never satisfied*; and as he saith, *Eccles.* 1. 8. *the eye is not satisfied with seeing, nor the ear filled with hearing*. And we may likewayes adde, that the heart is not satisfied with the enjoying; And it is certainly thorow the deceitfulnesse of the spirit of man, and that invisible root of pride, that every lot and condition of life is subject to satiety and loathing: private men do envy the greatnesse of Princes, and Princes do envy the quiet

quiet repose of private men, though they will not descend nor reduce themselves unto that estate, but do alwayes fear that, which sometimes they are constrained to desire: And believe me, a Christians sitting down seriously, to contemplat and view what an infinit multitude of hopes, fears and desires the spirit of man is possessed with; as likewayes to behold how that *vanity and vexation of spirit*, is engraven upon the choisest lot that a Christian can meet with here, he may be provoked to look out at the windows of his prison-house, and long for that precious day, when *Christ should be as a roe, or as a young hinde upon the mountains of Bether*, waiting to be exalted to that precious and excellent estate of life, where there shall be neither loathing nor longing: *Abel* who hath been the first possessor of heaven of all the house and family of *Adam*, and hath dwelt in it near six thousand years, yet there is not in him the least inclination or motion to change or alter his estate; there is no loathing in heaven nor desire to flit there; And, believe me, this divine mystery of contentment with every lot and condition, in which a Christian is placed, is not easily attained. O! what repinings hath the unmortified spirit of man to the dispensations of *God*, in regulating his lot and estate, which doth alone speak forth the *Athiesme* of our hearts: for it is, as it were, man proposing a model, and form unto *God*, how he should rule and govern the world. I think Christians are as much subject to the fashion of this contempt and pride as any. It was a noble saying of one, in the commendation of victory over a mans self, *Tunc omnia regna tenebis, cum poteris rexisse tui*, ye shall then be made a possessor of all kingdoms, when ye shall be made a ruler and king of your self. And no doubt, one that is once mortified to this passion of discontent, he may dwel upon the Mountains of *Ararat* in the midst of all the revolutions, & changes that are here below; such a Christian may sweetly contemplat the overturning of Estates and Common-wealths, and may patiently endure

every

every lot that doth befall him, and poſſeſſe his ſoul i
patience: And certainly, if men knew but this one thing
that the whole circumference of the earth, is but on
point of the Univerſe, and that all time that hath bee
is, or ſhall be, is but one inſtant, in compariſon of ete
nity: and what is man but a part of that point? and wha
is his life but a ſmall part of that inſtant? And why the
ſhould man anxiouſly complain, to ſpend a part of
moment in enduring the moſt anxious and ſad thing
that can befall him? And, (as *Chriſt* doth moſt divine
ly ſpeak) *Can a man by taking thought, adde one cubit
his ſtature?* what poor advantage hath a man by his di
contentment and ſorrow, if it be not to render himſe
more miſerable? we may ſay of heavenly-mindedneſ
and of Contentment, they are like *Hyppocrates* Twin
that live and die together, they are two ſweet compa
nions, that alwayes go together, and cannot be divided

But to deſcend a little more to the words, you hav
Paul in them obviating any miſconſtruction, that th
Philippians might have of his joy, which he expreſſeth i
the former *verſe*, as if he had been one who was covet
ing great things for himſelf, or deſiring to be great i
the world, no, ſaith he, *I ſpeak not theſe things becauſe
want*, which formerly I had, and is now made up, fo
ſaith he, *I have learned in every ſtate that I am, therewit
to be content*. There is no lot, ſaith *Paul*, but I can pa
tiently endure it, and can with a divine complacenc
carry my ſelf under it; And this he proveth in the 1
verſe, I *know* ſaith he, *how to be abaſed*, I am inſtructe
in this divine art, how to walk ſoberly under debaſe
ment, and *I know*, ſaith he, *how to abound*: I am not on
that is puft up with a proſperous lot in the world: An
leaſt this aſſertion of *Pauls* ſhould ſeem to be a boaſting
beyond his line, and of being exalted above meaſure, h
doth ſweetly ſubjoyn that humble aſſertion, *I can do a
things through Chriſt that ſtrengthneth me*; As if he ha
ſaid, do not miſtake me, or conceive me under a more di
vine and high notion than ye ought, for I am but a poo
an

and ſinful man, who can do nothing of my ſelf, but as I am over-acted by a divine and ſupreme hand. I am enabled to triumph over the moſt adverſe and ſiniſtrous lot, that can befal me.

The words which we have read, in the original they are moſt ſignificant and emphatick; that word which is here rendered *Content*, *is All ſufficient*, and ſo the words may ſweetly run thus, *I have learned in every ſtate wherein I am, to be all-ſufficient*, of which that word, *Prov.* 14. 14. *Is* a ſweet comentary, *The back ſlider in heart ſhall be filled with the fruit of his own way, but a godly man ſhall be ſatisfied from himſelf.* In a manner, there is a well-ſpring of everlaſting conſolation within the Chriſtian, which maketh him endure every anxious lot. And no doubt, that word *I have learned*, doth both ſpeak the difficulty of attaining this myſtery of divine contentment, as likewayes it ſpeaketh out that ignorance of this divine and noble end, wherewith *Paul* was once poſſeſſed: I was once, ſaith he, as rude as any in the knowledge of this thing, but now through the underſtanding and wiſdom of *God*, I am made perfect in the knowledge of theſe things. And that word *in every ſtate*, doth exceedingly commend that great pitch of Chriſtianity, unto which *Paul* had attained, there was no lot that could befal him wrong; And we ſhal only ſay this by the way, continuance of affliction is one of the greateſt occaſions of impatience that is imaginable. A Chriſtian, when firſt he meets with a croſs, may be provoked to ſalute it, and embrace it, but if it be lengthened out upon him, then he cryeth forth, *haſt thou found me, O thou mine enemy?* and then beginneth to call in queſtion the loving kindneſſe of the *Lord*, and to complain, *that he hath ſhut up his mercies in everlaſting forgetfulneſſe*; though we may ſay; in the day that a Chriſtian ſhal be paſſing *thorow the valley of the ſhadow of death*, he ſhal be ſweetly convinced of his impatiency, when a Chriſtian ſhal be conſtrained, to engrave that Motto upon the door of his everlaſting reſt, *he hath done all things well.* What thoughts

will ye have of theſe riſings and debatings of ſpirit wherewith ye have been poſſeſſed? We may imagine and not without ſome ground, that a great part of eternity ſhal be ſpent in interrogations, *Chriſt* ſhal interrogate us,, if we laked any thing while we were here below, and we ſhal be conſtrained to anſwer, *nothing*, even in that day when he ſent us out without ſcrip, or money, or without ſandals or any thing, and thoſe that did belong to us, we ſhal be conſtrained to ſubſcribe to the *infinite wiſdom of God*, in regulating of our lot.

Now in ſpeaking upon this divine quality and duty of divine contentment, (which we conceive is a duty moſt requiſit in theſe dayes) we ſhal not inſiſt long in pointing out what this divine grace of contentment is, but we conceive, it includeth not only this, a ſweet and compoſed frame of ſpirit, under every anxious lot and diſpenſation with which we meet, of which that word is a comentary, *Lev.* 10. 3. where it is ſaid of *Aaron*, when his ſons were cut off, *He held his peace*, and that word, *Pſal.* 62. 1. *Truely my ſoul waiteth upon the Lord*: But the word in the original are this, *Truly my ſoul be thou ſilent unto God*, as they are rendered in the margine of the book, as if he would have ſaid, do not fret nor be diſquieted, becauſe of any thing that he carveth out unto thee.

But likewayes this grace and duty of contentment includeth a holy complacency, and ſweet ſerenity and calmneſſe of ſpirit under every lot, of which that word is a commentary, *Jam.* 1. 2. *Count it all joy when you fall into divers temptations*, and that word, *Rom.* 5. 2. *We glory in tribulation.* Neither ſhal we dwell long upon this, to prove that it is the duty of a Chriſtian to be content with every eſtate wherein God ſhal put him: This is clear, 1 *Tim.* 6. 8. *Having food and rayment, let us therewith be content*: and *Heb.* 13. 5. *Be content with theſe things that you have*, and *Jam.* 4. 7. and *Luk.* 3. 14. And we may ſay, if a Chriſtian made the world but his ſervant, a little would content him, but if once he make the world his maſter, and lord of his affections, then his deſires

ſires will be infinit, and cannot at all be ſatisfied. We ſhal not long ſtand to inveigh againſt that too much addicted-neſſe of man to thoſe paſſing and tranſient vanities of the world: we conceive there are theſe three things, which men do moſt earneſtly covet, there is pleaſure, and riches, and honour; And certainly, theſe are below an immortal ſpirit, to fix their deſires upon them: would ye have *Solomons* verdict of riches, O ye that truſt in uncertain riches, ye have it ſweetly in *Prov.* 23. 5. *Wilt thou ſet thine eyes upon that which is not?* In a manner, riches they have not a beeing, for *they take wings to themſelves and they flee away*, as *Solomon* doth moſt ſweetly ſpeak, *Eccleſ.* 5. ii. *If riches increaſe, what profit* (ſaith he) *is there to the owner thereof, ſave to be beholder of them with their eyes*; all that the owner of riches hath is, the ſeeing of them, which a man, who is a paſſer by may likewayes have, though he be not a poſſeſſor of them. And hence is that word, *Luk.* 14 where the man deſiring to be excuſed for not coming to Chriſt, ſaith of himſelf, *I have bought a piece of ground, and muſt needs go ſee it*; all his enjoyment of it was comprehended in that one poor thing, *to behold it*; And as for honour and glory, which, ſpirits that are more refined, and are not ſo wedded to the things of a world, purſue after, I would only have them knowing that one word, *Pſal.* 62. 9. *Men of high degree are a lie, and men of low degree are vanity*: as if he would have ſaid, any preheminency that one hath, that hath an excellent lot in the world above a poor one, doth conſiſt in this, the one is a vanity, and the other is a lying vanity, ſpeaking ſomewhat to be in him, which is not really in him, and that word, *Act.* 25. 23. where, ſpeaking of *Bernice* that came in with great pomp and glory unto the Senat-houſe, the word that is there rendered *pomp and glory* is this, he came in with a great fantaſie Μετα πολλης φαντασιας, with a great ſhow and image, without any thing in reality: And as for pleaſures of the world, with which theſe epicurean ſpirits of the world are ſo much beſotted, know that verdict

of *Solomon*, which he hath of theſe things *vanitie of vanities, and all things are vanitie and vexation of ſpirit*, And what can the man do that cometh after the king? If *Solomon* found no more, no doubt, none that cometh after him, can find any more.

But that which we ſhal ſpeak to firſt upon this, ſhal be, what are the cauſes and principles from whence the diſcontentment of one doth flow, under an anxious or ſad lot that doth befal him? And we conceive that it either doth proceed from this, a Chriſtian not being much in the exerciſe of ſelf-examination, as it is clear from that word, *Pſal.* 4. 4. *Examine your ſelves upon your bed, and be ſtill*, ſpeaking ſo much, that the compendious way unto ſubmiſion and contentment under any lot, is to be much about ſelf-examination: And certainly ſelf-examination hath much influence upon contentment under every lot, becauſe ſuch a one doth moſt accurately take up theſe imperfections and blemiſhes that are in him, ſo in ſtead of complaining, he is conſtrained to wonder and cry forth, *Why ſhould a living man complain*, a man for the puniſhment of his ſin: likewayes one that is much in ſelf-examination, is a man that can take up the intendment of the rod, as likewayes the advantage of it, and ſo he is conſtrained patiently to bear the rod, in his youth, and to ſit down and adore the unſearchable wiſdom of God in diſpenſing ſuch things to him, That word, *Prov.* 19. 3. Is oftimes verified to us, *The heart of man perverteth his way*, and then he freteth againſt the *Lord*, when he is chaſtned for it O! but if a Chriſtian were dwelling much at home, he might wonder that yet he had a beeing in the world, and is not cut off from the right hand of the *Lord*, O! bleſs him eternally that ye are not ſent away to be reſerved in everlaſting chains.

There is this likewayes that doth occaſion diſcontentment under our lot, and it is, want of that divine preparation to meet with every lot that can befal us before it come. We think a Chriſtian ought to be general in his reſolutions, to bear every croſs that *Chriſt* will

carve

carve out. And certainly, there are these two advantages that a Christian hath of general and universal resolutions. First, he hath this advantage, that when he is chastened, as it were, in his goods, or any other thing that belongeth to him, he beginneth to sing a song of praise, because it is not worse with him: there can no lot befal a man who is universal in his resolutions, but he will have a song of praise unto God, because of it. Secondly, he hath this advantage, that foresight and resolution to meet with any cross doth exceedingly dispose the Christian for meeting with it: we conceive that word which is *Job.* 3.25. on *Jobs* patience, *For the thing which I greatly feared, is come upon me*: affliction do oft-times surprize us, and so we faint in the day of adversity, and so prove our strength to be but small.

There is this likewayes which occasioneth our discontentment, and it is this, that little heavenly mindedness, that *is* in a Christian, when he meeteth with his rod: O! but a Christian when he sitteth down upon mount *Pisgah*, to behold that promised land, might with patience bear his rod: this is clear, 2 *Cor.* 4. 16: compared with *verse* 17. where *Paul* giveth this reason of his courage and constancy under his rod, that he had an eye unto those things that are eternal: did ye never know what such things meant, as to drown the thoughts of your present misery, in these precious depths of eternity, to be beholding so much in heaven, as might infinitly solace, yea, and make up all your losses here. I confesse that opinion of the *Stoicks*, that did commend apathie and want of passions unto men, that they should not be much moved with grief for the want of any thing, nor be moved with joy for the having or possessing of any thing, is in some sense good: hence was it that in some sense they spoke divinely, *nihil boni vel mali accidit homini, nisi bonus vel malus animus*: that there was no evil nor good that did befal man, but only a good and evil mind: If the heart was in a divine and spiritual frame, they knew not what any other sad or anxious lot could do to them.

There is this likewayes which occaſioneth diſcontentment, and it is this, the want of the taking up *God* as the cauſe and author of thoſe ſad evils which befal us; which if it were once believed, we ſhould be aſhamed to diſpute and murmur ſo much as we do: this is clear, 1 *Sam.* 3. near the cloſe, that word of *Elies*, *It is the Lord, let him do what ſeemeth him good*: and that word, *Pſal.* 39. 9. *I was dumb, and opened not my mouth*, and the reaſon is given of it, *becauſe thou didſt it*: and that word, *Iſa.* 39. 8. *Good is the word of the Lord.* And certainly the murmurings and repinings of our hearts, do ſpeak that groſs Atheiſm that dwelleth within us; O! durſt we debate with him who is *Almighty*, or put him to make an account of his wayes, who is that *ſupream and abſolute one*: Is it fit to be ſaid to ſuch a Prince as he is, thou art ungodly, and to condemn him who is moſt juſt? O! be much in the ſtudy of the ſoveraignity of *God*, when he, as it were, doth call, as in a ſolemn aſſembly, all your terrors round about.

There is this likewayes which doth occaſion it, which is our little being in the meditation & ſerious thoughts of the brevity of our life and of time: If a man knew that it were but for an hour, or for ten days that he were to endure tribulation, he might patiently ſubmit, and bear with his rod: this is clear, 1 *Cor.* 7. 29. compared with the following verſes, where, from that doctrine that time was ſhort, he doth infer this exhortation, *let thoſe that weep, be as though they weeped not*, as if he would have ſaid, let them not be much moved with thoſe things, time will have a cloſe: Believe me, it is not long before the ſmal period of time that hath interveened betwixt eternity before, and eternity after, ſhal be ſweetly ſwallowed up, and there ſhal be nothing but eternity.

And there is this laſtly, which doth occaſion our great diſcontentment, under our rod, which is, that unmortifiedneſſe and ſubduedneſſe of ſpirit: pride being the great predominant evil, and if we may allude to that word, *Only by pride cometh contention*, we may certainly ſay it holdeth well here, that only by pride are theſe con-

contendings that we have with *God*, concerning his dispensations towards us. In sum, it is this, it is impossible for a Christian not humble, to be content: pride is one of the greatest opposites unto divine contentment under any rod that we meet with: O! but if a Christian were humbled, he might sit in the dust. and sweetly adore the infinit love and patience of *God*.

Now we shal in the second place propose some considerations, that may hinder a Christian, or any other, from being discontent with any lot that doth befal them, and the first is this, that there are many sad and woful companions of a Christians discontentment and repining against any dispensation of *God*, and we conceive it is not only this bad companion, that a Christian hereby is indisposed and unfitted to go about spiritual duties, especially these two, of *prayer* and *praise*. It is impossible for a Christian that is under the exercise of discontentment, to pray or praise; there is somewhat of this pointed at, 1 *Tim.* 2.8. where this is a qualification of a right prayer, that he should be without wrath, not having any murmurings or repynings within his heart: as likewise, it is clear concerning praise *Psal.* 57. 7. *My heart is fixed, it is fixed*, which speaketh so so much as this, that praise doth require a divine & composed frame of spirit: and it is most certain, that discontentment doth impede prayer, for there are three sweet ingredients of the exercise of prayer, which discontentment doth exceedingly cut off; there is love, fervency, and faith; which no doubt discontentment doth abridge; a discontented Christian cannot be a Christian burning with love; jealousie is such a predominant with him, that love cannot be his exercise. And certainly, if prayer do not proceed from the precious principle of love, it wants that one arm which it ought to have: Neither can a Christian exercise faith, because he hath now, as it were, taken up so bad an opinion of *God*, that he cannot repose his confidence nor hope in him: And as for fervency, they are so much in porting upon their present lot, that they can as it were, be fervent about nothing, but only in the removal of that. It is certain; that let a Christian examine himself,

there is nothing that cuts the neck of prayer ſo much as diſcontent; in a man, the ſpirit as it were, is turned brutiſh, being uncompoſed for any ſpiritual converſe with *God.*

There is this bad companion likewayes which accompanieth diſcontentment, we are incapacitat and rendered altogether unable to reſiſt temptations while diſcontentment is in exerciſe. It is impoſible for a Chriſtian to be a Mortifier, or reſiſter of luſt when diſcontentment is once in exerciſe; And are theſe two evils, that get moſt marvellous advantage & are under diſcontentment, and theſe are the predominant luſt of ſuch a one, be what it will, and pride, theſe two evils do ſpring apace: And certainly, all other luſts do get much victory over ſuch a one: a Chriſtian may loſſe more by one hours diſcontentment under a croſſe, then he can regain in many months, yea on this ſide of eternity: And it is no wonder that temptations do prevail upon ſuch a one, he is off his watch, and his ſtrength is gone: In a manner, Temptations ſpeaketh that, *Their ſtrength is gone from them, let us go up and put them to flight.*

There is this bad companion likewayes, that doth accompany diſcontentment, want of tenderneſſe of ſpirit, and the loſſe of it. It is moſt certain, that there is nothing that doth cut off tenderneſſe, ſo much as diſcontentment: for a Chriſtian that is ſuch, is not living under the impreſſion of the fear, or of the love of the Almighty, which are the two great principles of tenderneſs of ſpirit. Certainly, let one examine, they will find, that by their anxiety and bitterneſſe of ſpirit, they have made their hearts to die as a ſtone within them, and have made their bands ſtrong upon their ſpirits.

And there is this laſt bad companion of diſcontentment, A Chriſtian undervaluing all the former mercies which he hath received, when once a Chriſtian meeteth with that which contradicteth his humor, and he loſeth his eſteem of every thing that formerly hath been beſtowed upon him: There is ſomething of this pointed

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at, *Gen.*37. last, in *Jacobs* impatiency in the loss of *Joseph*, where he doth undervalue all his brethren beside; And this is most clear in that word, *Gen.* 12, 13. where, though it be spoken of a wicked man, yet by proportion it holdeth of a Christian, because *Mordecai* did not bow his knee, he cryed out concerning all his other mercies, *they avail me nothing*; he knew not what it was to put a price upon mercies that he had received; but because this which was the great lust of his heart was away, he did undervalue the rest: And is is most certain, that there is nothing doth so heighten a Christians disrespect unto the most precious and excellent things of *God*, as this of discontent: And this is one subtility and device of Sathans, that a Christian may with great ease, and with less conviction do it: They do ordinarily construct their choicest mercies, to be delusions, and so upon that account begin to undervalue and misprize them.

There is this consideration which may move you to wrestle against discontentments, *It* is a character and distinguishing mark of a Christian from a Reproba : I would have Murmurers seriously to meditate upon hat sad word, which is in *Jude* 19. *vers.* compared with the 15 where speaking of Christs coming to judge and execute vengeance, the first put in the roll are these, *These are Murmurers and complainers*, and that word 1 *Cor.* 10. 10. *Be not murmurers, as many of them were, and were destroyed by the destroyer*: And certainly, it is no wonder that murmuring passe under so bad a notion, not only because it is indeed that sin, which speaketh our Athesme most, but because it is that sin which doth declare most a Christian, or any others desire to be independent, and not in subjection unto *God*, in a manner such is the woful ambition of our spirit, that we desire not to depend upon him, but that we should have our own lot in our own hand, to carve out unto our selves, O! we know not what it is to give Christ any one vote in the dispensations which doth befal us: we would be co-ordinat with *God*, and not subordinat to him, to put a blank

in his hand, desire him to fill it up with what he liketh: Christ doth oft-times put a blank in a Christians hand, as in that word, *What will ye that I should do unto you*, there is *Christs* blank, that he doth give us, and though thorow our ignorance we cannot fill it up, it is best to give it back to himself, that he may fill it up, with what he listeth.

There is this Consideration also, that may perswade you to desist from discontentment; It is that sin which doth interrupt the accouplishment of the promises. As likewayes it doth interrupt the exercise of faith upon the promise; this is clear, *Num.* 14. 27. compared with 8. where that promise that was given to them of entering into the land of *Canaan*, they were cut short of it, because of their murmuring: and it doth interrupt the exercise of faith upon the promises, as is clear, *Psal.* 106. 24 compared with *verf.* 25. where it is said, *they believed not his word*, and the ground of it is given, *for they were murmurers*: And it is no wonder that murmuring interrupt the exercise of faith upon the promises; for it is impossible for a murmurer either to have the faith of the Omnipotency of *God*, or to have the faith of his goodnesse or love, which are these two precious pillars of faith upon which it must build it self: O! but these that begin once to debate with him, do quickly put faith out of exercise. And I would have you knowing this. That there is a discontentment of judgement, and a discontentment of the will and affections, and oft-times a Christian will win over the discontentment of judgment and reason, when he cannot mortifie the discontentment of his will and affections; for the soveraignity of *God*, and the sinfulnesse of our nature, will silence our reason; but no doubt, it must be his own immediat hand, that must silence the murmurings of our will: this is clear, *Psal.* 42 5. where *David* is convinced of the unreasonableness of his discontent, and yet he is forced to debate with his will concerning the quieting of it.

There is this consideration likewayes, which may provoke

provoke you to deſiſt from diſcontentment under your lot; It is a moſt unreaſonable evil for a Chriſtian to be diſcontent: for as *Chriſt* ſpeaketh, *Matth.* 6. 27. What profit have you by taking thought? Can you add one cubit to your ſtature? It is a poor thing, when a man hath loſt his goods, to loſe his patience alſo what a poor revenge is that which a man taketh of himſelf? And certainly, the unreaſonableneſſe of impatience under the rod, doth not only appear in this, that it hindereth and interrupteth a Chriſtians ſeeing of any mercy that is in the rod, it is impoſſible for a diſcontented one to take up mercy in the ſtroak: but alſo that impatience is the compendious way, for the prolonging of your ſtrait; and the involving of you in greater miſeries and thraldoms: As likewayes, impatience doth heighten and increaſe the cauſe of your bondage, and multiplieth your iniquities. O! but it is a ſweet and excellent ſtudy for a Chriſtian, to endeavour patience under every lot? And in a manner, when we cannot read love in his hand, nor in his face, becauſe of his frowns and ſtroaks, yet by faith to draw aſide the vail, and read love in his heart, and cry forth, *I know the thoughts of his heart, that they are thoughts of peace, and not of evil*: Certainly it is through diſcontentment, that we cry forth, *Though his word be as ſoft as oil and butter, yet war is in his heart*; we do charge him with contradictions, betwixt his profeſſion and his purpoſes.

And there is this conſideration likewayes, which may deter you from diſcontentment, which is this, It is impoſſible for a Chriſtian to profite by his rod, while he is diſcontent: all the time that a Chriſtian is under the fite of impatience, he ſpendeth ſo much of his time moſt prodigaly: not imploying it, not promoving that which is the great deſign of the rod, *to take away Sin*, but ſtudying to envolve himſelf in a greater captivity and bondage, and to ſubject himſelf under the hand of his iniquities. O! that ye might be perſwaded to exerciſe more divine contentment under your lot, and that ye may be more exerciſed in contemplating and beholding thoſe precious and excellent things that are ab-

That is a moſt remarkable word which *Jacob* had to *Eſau*, *Gen.* 33. 11. *I have enough:* the word in the original is this, *I have all*: And as Criticks do obſerve, that word which *Eſau* had in the 8 verſe; *I have enough*, is not that which *Jacob* hath in the 11 verſ, *I have enough*; that though *Jacob* was a poorer man than *Eſau*, yet *he had all*: ſuch a Chriſtian as hath *Chriſt* for his portion, may ſweetly ſing, though I be poor, yet I do poſſeſſe all things, *as having nothing, and yet poſſeſſing all things, as ſorrowing, yet alwa es rejoycing*, as poor, and yet behold we are rich. It is not long before that day ſhal come, *when Chriſt ſhall make up his Jewels*, when there ſhall be a clear and moſt palpable difference made made betwixt the precious and the vile: Behold he is upon his way, and therefore do not murmur nor repine: A Chriſtian muſt not expect two heavens, it is enough, if he poſſeſs one, we muſt not travel to heaven thorow a bed of roſes, it is not much though we go to heaven in a fiery chariot, having afflictions and calamity our companions all alongs the way: when our feet ſhal be paſſing thorow the threſhold of the door of our everlaſting reſt, then our chains ſhal fall from our hands, and our fetters from our feet, then might we lift up our heads with joy and rejoyce. O! but when thoſe heavens which you behold ſhall be rolled up as a ſcroll, when thoſe two great vails, the viſible vail of the heavens, and the inviſible vail of iniquity ſhall be rent from the top to the bottom, and we ſhall have moſt clear and precious diſcoveries *of that noble plant of renown*, when we ſhall ſit down at the well head and drink, and forget our miſery, and remember our poverty no more: let hope evaniſh unto fruition, and faith unto poſſeſſion, and let time ſweetly evaniſh into eternity.

SERMON X.

Phil. 4. 11. *I have learned in whatſoever ſtate I am, therewith to be content.*

IT is an ordinary and uſual error and deluſion among Chriſtians, that they place the exerciſe of religion in theſe duties that are more ſublime and high unto their apprehenſion, as faith, hope and prayer, but undervalue the exerciſe of thoſe lower duties as contentment, mortification to the world, and charity to the poor, as not being ſo eſſentially neceſſary for the being of a Chriſtian. I am perſwaded, that if any of you had been a hearer of the Apoſtle *James*, when he was diſcourſing upon that divine ſubject, wherein pure Religion and undefiled did conſiſt, no doubt, ye would have imagined, that he would have brought forth ſome divine and profound thing, in the exerciſe of which, poor Religion before *God and the Father*, did conſiſt: but believe me, Religion doth more conſiſt in practice, then in ſpeculation, and more in obedience, than in refined notions: What conceive ye of ſuch a definition of pure Religion and undefilled, as that which is *Jam.* i. 27. *Pure Religion and undefiled* doth conſiſt in mortification to the world, and in charity to the poor, theſe two low undervalued duties. And this may further ingratiate and commend the exerciſe of thoſe low and undervalued duties, that in the day when *Chriſt* ſhal appear to judge the quick and the dead, the ground of the approbation of the Saints ſhall be founded upon this low and contemptible duty, *charity to the poor*, and ſhal be that ground which is given of that eternal bleſſedneſſe, which approbation of *Jeſus Chriſt*, no douht is a confirmation of *James* his doctrine: and that which ſhal be the ground of the reprobation of the wicked, ſhal be the neglect of this low duty, *want of charity to the poor, and viſiting of the fatherleſs*: And believe me, in the exerciſe of this divine qualitie of Chriſtian-

contentment, not a little of religion doth consist: if faith, *Godliness with contentment is great gain.* It is by faith, that a Christian enjoyeth *God*, it is by love that he enjoyeth his neighbour, and by contentment that he enjoyeth himself. We confesse it is a most mysterious and difficult lesson for a Christian in each lot he is placed in, to be crying forth, *It is good for me to be here, let me make a tabernacle here.* Ordinarily we have strong desires to have the carving out of our own lot. *Solomon* maketh mention *of three things, that are not satisfied, and of four that never say it is enough, the grave, the barren womb, the earth that is not filled with water and fire.* And we may adde unto these four, this one fifth, the most part of men who are unsatisfied in their lot: It is no wonder that men unlimited in their desires, meet with great disappointments, for those that have exorbitant and excentrick desires, must have great hopes, as likewayes great disappointments: Therefore it were certainly your advantage, to be studying to compendize and abridge your desires after these things that are here below: for as one spoke well, he conceived that the greatest riches of a man did consist in poverty of desires, and in being content with that lot, wherein *God* had placed him. There are only these three things that befal a Christian, under which it is great difficulty for him to attain to contentment; there is the losse of his predominant lust & idol, especially if it be any white refined, & vailed under vail and vizard of any vertue, as if one be given unto the seeking of the aplause of the world, there is nothing under which there is so great a difficulty to exercise contentment, as in the losing of that aplause, our hearts oft-times crying forth, *they have taken away my gods, and what have I more?* And certainly, oft-times our lusts die unto us, before we die unto them, which is the occasion that our living lusts, do sit down and lament over the graves of our buried idols, and wisheth that they may awake and stand up from the dead. And we shal only say to such, *Wo unto you, when all men shall speak well of*

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you, which may hinder people from pursuing after the idol, but much more especially that word, *Joh.* 5. 44. *How can ye believe, that seek glory one of another*; which words seem to import an inconsistency betwixt the exercise of faith, and betwixt the exercise of pursuit after idols.

There is this likewayes that befalleth a Christian, under which it is a great difficulty for him to attain to contentment, and that is the continuance and lengthning forth of any affliction that doth befal him; Oft-times a Christian, when first he meeteth with his crosse, will salute and imbrace it, and will cry forth, *This is a grief, and I must bear it*: but when the threed of our affliction is spun out untoany length, then we begin to be discontent and cry forth, *hast thou found me, O thou mine enemy?* This was clear in the exercise of *Job* who when first he met with his crosse, did expresse divine contentment under a most eminent way, crying forth, *blessed be the Name of the Lord*; when he was made to possesse months of vanity, and wearisome nights were appointed for him, then he crieth forth, *I choose strangling and death, rather than life.* And we shal only lay to such, be much in the meditation of that precious and immense hope, and go up to the top of Mount *Pisgah*, and there be with *Moses* in the viewing of that land which is afar off. As likewayes, study to seal that divine conclusion, *that he doth all things well.*

There is this thirdly which befalleth a Christian, under which he hath a great difficulty to exercise contentment, which is, poverty and want in the world. *Solomon*, who was well acquainted with his own heart, and knew well his unsuitablenesse to bear such a crosse cryeth forth, *Prov.* 30. 8, 9. *Give me not poverty, least I steal, and take the Name of my God in vain.* It is certain, that to exercise faith upon *God*, for the receipt of common mercies, is more difficult, than to exercise faith on *God* for our eternal salvation, and for our interest in *Jesus Christ.* And

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we conceive, that the reason why a Christian findeth greater difficulty, to exercise faith upon *God* for the receipt of these common mercies, than for the receiving of that cardinal and unspeakable mercy, *salvation through Jesus Christ*, to be either this, that faith, when it is exercised upon the one, must simply and immediately relye upon the omnipotency and faithfulnesse of *God*, abstracted from all other props and considerations; for there, sense and reason doth contradict the exercise of faith; but when Christians do exercise faith upon *God* for righteousnesse and salvation, they ordinarily have either somewhat of sense, or somewhat of holy reason, that doth under-prop & help their faith; And this likewayes is the occasion of it, that not so ordinarily a Christian is put to the exercise of the one, as unto the exercise of the other: But believe me, It is no small difficulty, for a Christian to act confidence upon *God*, when he is redacted unto a low and pinching estate in the world: And we shal only say to such who murmure and repine under such an estate; cast your eyes upon him who was the heir of all things, of whom it is recorded, *that he had not so much as where to lay his head*, As likewayes, cast your eyes upon a number of that precious cloud of witnesses, who are now entred into the everlasting possession of that precious and excellent Lot who were constrained to wander in dens and caves of the earth, having sheep and goats skins for their cloathing. Ye are now in the state of your minority, and therefore ye are rich but in hope and expectation, and so ye may dispense, though ye be not rich in possession; though we may say, a Christian that hath *him who is all in all* must of necessity enjoy all in all.

Now that which we shal further speak upon this divine quality of contentment, besides these things which we spoke at the last occasion, we shal point out a little, the difficulty of attaining unto contentment under every lot and estate that a Christian falleth in: The difficulty of it is fully shown in that word, *I have learned*, as it were

were, it ſpeaking ſo much as this, once *Paul* was an ignorant of this myſterious leſſon of divine contentment, but he was inſtructed by him, who is the Prince of Paſtors, by whom he did attain to the knowledge of this: and this ſpeaketh forth the difficulty of it, that a Chriſtian muſt be much in ſelf examination, and ſelf ſearching before he can attain unto contentment: there is ſomewhat of this pointed at, *Pſal.* 4. 4. *Examine your ſelves upon your beds*, and there is a promiſe annexed to this, *and ye ſhall be ſtill, or be ſtill*: And the influence that ſelf-examination hath upon this divine quality of contentment, may not only appear in this, that a Chriſtian who is much in reflecting upon himſelf, taketh up ordinarily a ſuitableneſſe betwixt the croſſe and his humour, as it were, he ſeeth infinit wiſdom ſhining in carving out ſuch a lot and diſpenſation unto him, and ſo is conſtrained to adore the unſearchable riches of the wiſdom of *God*: As likewayes, its influence may be ſhown in this, that a Chriſtian, who is much in ſelf-examination, doth behold ſuch ſpots and blemiſhes in himſelf; that he is forced to wonder, that it *is* not worſe with him, and ſo is conſtrained *to glorifie God in the fire*. I confeſſe, it may be wonder, that this is not a wonder unto a Chriſtian every day, that he is not conſumed, and cut off from his right hand, O! That ye would once be much in the ſtudy of your ſelf: That ancient advice of a heathen γνωθι σεαυτον *know your ſelf*, were worthy to *be* practiſed by all Chriſtians; we are too much roving abroad, and too little at home. It is reported of ſome Beaſts, that they have eyes to ſee abroad, but have no eyes to ſee at home; which no doubt is the caſe and exerciſe of the moſt part who have lived in theſe dayes.

This likewayes pointeth forth the difficulty of attaining to this dutie of contentment, that a Chriſtian before he can attain it, muſt be much in the exerciſe of theſe two cardinal graces, *Faith and love*; certainly, till once we be ſtudying the exerciſe of them, contentment will be at a low and weak ſtanding with us: And no doubt, the exerciſe of faith, not only concluding our intereſt in *Jeſus Chriſt*, and in ſealing that concluſion, that *he is ours*, is moſt neceſſary for attaining of contentment; but likewayes the exerciſe of faith for attaining of contentment may be ſhown in this, that faith is that grace, which is the beſt interpreter of the diſpenſations of God: This may be recorded to the commendation of the grace of faith, that it knoweth not, what it is to bring up a bad report upon *God*. And certainly as long as we conſult with theſe three bad counſellors, ſenſe, reaſon, and misbeliet about the diſpenſations of *God*, this will be the reſult of that counſel to have ſorrow in your heart dayly, but ſtudy to imploy that vviſe counſel for *Faith*, for which ſometimes, becauſe it is ſo intelligent a grace, is called *underſtanding*, as is clear frow *Col.* 2. 2. Now this is clear, that faith hath influence upon contentment, 2 *Sam.* 25. 5. where *David* from this, that God had made with him an everlaſting covenant, he cryeth forth, I am not much anxious, though other things ſhould fail, *and though my hõuſe ſhould not be ſo with God*, As likewayes it is clear, *Pſal.* 142. 4, 5. Where the exerciſe of faith upon this, *that God was his portion*, made him with patience

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to ſubmit *though all refuge ſhould fail him,* and *though none upon his right hand, or his left hand ſhould care for his ſoul;* As likewayes, *Pſal.* 37. 1. compared with *verſ,* 3. where he preſſeth that duty of truſting in *God,* by which they may obviat the exerciſe of diſcontent and fretting. Love likewayes no doubt, muſt be exerciſed, before a Chriſtian do attain unto this divine quality of contentment: There are theſe two precious properties of love which are given, 1 *Cor,* 13. 4, 5. *Love endureth long, and love thinketh no evil,* which, no doubt, have great influentce upon contentment; we confeſſe love ſometimes is the moſt impatient grace of a Chriſtian; and ſometime the moſe patient grace of a Christian, in a manner, love when it is in its moſt vigorous exerciſe, will endure more ſad afflictions than faith; Faith ſometime will be languiſhing and giving over, when love will ſupport and ſtrengthen it, it being affraid to ſeal that woful concluſion, *that he is not ours*; love knoweth not what it is to intertain jealous thoughts of him, who is the lover, *it thinketh no evil*; And certainly, when the grace of love is in its vigorous exerciſe, it is moſt tender to act any thing, by which the perſon that is loved may be wronged, or a bad report may be brought up upon him. A Chriſtian that is united unto precious *Chriſt,* by that golden and inviſible chain of his beauty, and tranſcendent excellency, can with patience endure the loſſe of all things beſide *Chriſt*; love is peremptory in nothing but this, the enjoyment of the loved: And love is ſorrowful for nothing, but the loſſe of him who is loved; he moveth in ſo high a ſphere, and is ſo far elevated above all things that are here below, that in a manner, he poſſeſſeth his ſoul in patience in the midſt of thoſe revolutions and changes that are here below; in a manner, the grace of love doth incorporate a Chriſtian in *Jeſus Chriſt*, and doth make him to dwell in Chriſt as his manſion houſe, and ſo he is not much taken up with thoſe things that are abroad.

There is this likewayes, which ſpeaketh forth the difficulty of attaining unto divine contentment, and it is this, a Chriſtian muſt be the exerciſe of the grace of Mortification to all theſe paſſing and tranſient vanities of the world; do not theſe riſings and mutmurings of ſpirit, ſpeak the little exerciſe of Mortification that is amongſt us? for if we were once mortified to the world, we ſhould then exercife contentment under every lot: this is clear from the comparing of theſe two places, *Pſal.* 119. 29. where *David* ſaith, *I have ſeen an end of all perfection,* which ſpeaketh forth that diſtinct diſcovery that he had of the vanity of the world: in a manner he had it brought within his ſight, which is one of the moſt unerring ſenſes, compared with that moſt remarkable place; which breaths forth much of divine contentment in him, 2 *Sam.* 15. 25, 26. where he ſaith, *But if he ſay, I have no delight in thee, behold, here am I, let him do unto me, as ſeemeth good unto him.* Here in a manner, is *David* making a reſignation of his crown, and ſeeing an end of the perfection of that gliſtering and paſſing vanity. As likewayes it may be ſhown from the paralleling of theſe two places, *Gal.* 6. 14. where *Paul* ſaith of

of himself, *I am crucified to the world, and the world is crucified unto me*; in a manner, *Paul* and the world made a sorrowlesse parting, as two dead men parting one from another: and he words that we have read, where he breatheth forth this divine quality of contentment. I think certainly, a Christian reflecting upon the changeablenesse, inconstancy and vexation of things here below, will not be much moved with the losse of them. It was upon this ground that heathens did attain unto such a length in this divine quality of contentment, for they beholding, that fear and desires were the two inseparable companions of those that had most of these fancied delights of the world; for even those that have the greatest abundance, are vexed betwixt these two passions, *fear and desire*: fear to losse what they have attained, and desire to attain more: We conceive, that it is a remarkable thing that is recorded of *Sesostris* King of Egypt, who was so ambitious, that he would needs have his Chariot drawn with four Kings, one of which had his eye continually upon the motion of the wheel of the Chariot, which the King observing, did ask him the ground why he did so exercise himself? He did most fitly reply, it putteth me in mind of the mutability and cheangeablenesse of the things of the world; for, saith he, the highest part of the wheel is instantly the lowest part, and the lowest part of the wheel is instantly the highest; which moved that ambitious Prince to desist from so ambitions a practice: And believe me, if ye would read that inscription upon the forehead of all things, *vanity and vexation of spirit*, ye might easily attain unto contentment.

There is this fourthly which speaketh forth the difficulty of attaining unto contentment, that a Christian before he win to it, must necessarily be mortified unto that innate & connatural idol pride: Pride must be once brought low, before contentment can be attained: We conceive, discontent and pride have sworn a covenant of agreement, that they shall be undivided in their life, and undivided in death, they are chained together by an unchangeable chain of amity; and believe me, it is impossible for a Christian to be discontent, but he must of necessity be proud; And upon the contrary, a Christian that is proud, he must of necessity be a discontented one; for there is nothing that is the mother of contentment so much, as humility, which moveth a Christian silently to bear his yoke, and to sit down, and put his mouth in the dust, because he hath done it. In a manner, a humble one, and one that hath distinct knowledge of his own baseness, knoweth not what it is to cry forth, *Why am I thus*? Such a one is much in admiration, and little under murmuring, much in praise, and little in complaint.

There is this lastly, which pointeth forth the difficulty of it, a Christian cannot win to contentment, without he be much in heavenly mindednesse and have his spirit in a spiritual and heavenly frame. There is somewhat of this pointed at, *Joh.* 14. 1. compared with the 2 v. where Christ proposing a remedy unto the discontentment of the Disciples, *that their souls should not be troubled*, he doth begin a discourse of heaven, *that in his Fathers house were many mansions*, and that they had an interest

terest into it: As likewise, there is somewhat of this pointed at *Matth.* 6. 25. 26. Where to obviat their taking thought what they should eat, or what they should drink, or wherewith they should be cloathed, he desireth them *to seek first the Kingdom of God.* And certainly one that is much taken up in the contemplation of eternal life and who is viewing these precious and endlesse delights that are at his right hand, moveth in a most composed and divine frame, in a manner, he drowneth the thoughts of his present miseries, in the precious depths of eternity: he knoweth that one moment of the enjoyment of precious *Christ*, shall fully recompense and make up all those sorrows that he hath met with. I know not what shall be the thoughts of Christians, when that volumn of the mercies of the *Lord* shall be presented unto them, which they have met with here below: how may they be filled with admiration to see that book written within and without, of the receipts of most singular demonstrations of his love.

We shall secondly speak a little to provoke you to the pursuit of this divine quality, and so to these advantages that a Christian hath by exercising contentment under every lot. We conceive it is so excellent a grace, this grace of contentment, that it is indeed a compound of these five graces, faith, humility, patience, hope and Mortification; in a manner contentment is the result of all these graces exercising themselves in one; and except those be in a most vigorous exercise, that absolute contentment is not easily to be attained: but no doubt, it must be an excellent thing that deriveth its pedigree and descent from so high and excellent things, as those precious graces of the Spirit. But the first advantage that a Christian hath by divine contentment, under his sadest lot, is this, it doth advance a Christian unto most nigh fellowship and correspondence with *God*; as likewayes a contented one receiveth most sweet manifestations of the presence and fellowship of *God* with him under his cross: It is most certain, that contentment when it is attained, is ordinarily accompanied with most nearnesse and correspondence with him, there is somewhat of this pointed at, *Heb.* 13. 5. Where pressing that doctrine of contentment, he saith, *the Lord will not leave you nor forsake you*, which, though we confesse it be principally understood of his providence, yet it may include the manifestation of his presence: as likewise that in *Jam.* 4. 7. *Humble your selves under his hand*, which he is pressing from this duty of contentment, *and he shall lift you up*: And no doubt, that invitation doth oft-times come to a contented Christian, *Come unto me from Amana, and from the top of Shenir, and from the mount Lebanon*, Cap. 4. 8. *Christ* loveth to dwell with one that walketh in a composed and silent frame of spirit: And the reason why a contented Christian enjoyeth much of God under his cross, is because he is much in prayer: It is impossible for a discontented Christian to pray to any purpose under his cross, for he wanteth that divine qualification that is required in prayer, *to lift up his hands without wrath*, the soul is in such a confused and distempered

frame

frame, *It is so troubled that it cannot speak*; this is clear from *Psal.* 77. 4. or 5. *v.* Where *David* had this advantage by his discontent, *I am so troubled*, (saith he) *that I cannot speak*: though we conceive that there is that which is imitable to *David* in that case, that a Christian, when he cannot speak, he may make this prayer, *I am so troubled that I cannot speak*, which was *Davids* practice in that Psalm. There is this second advantage that a Christian hath by the exercise of divine contentment, the want of it doth exceedingly obstruct and hinder a Christians improving of the crosse for his advantage: a Christian that is discontent cannot receive any advantage by his cross; there is some what of this pointed, *Heb.* 12. 11. Where the peaceable fruits of righteousnesse flow to a Christian that is exercised under his crosse, which no doubt doth take in the divine quality of contentment. There are these three precious advantages that a Christian may have by his cross which discontent doth exceedingly obstruct, there is the exercise of humility, and the exercise of prayer, and the exercise of mortification: one that is discontent, doth obstruct that great advantage of the cross, even humility; he is so much in repining against the dispensations of *God*, that he cannot at all sit down, and fold his feet, and quietly bear his yoke. O! but contentment includeth in its bosome much divine humility: In a manner, a Christian, when he is content, is clothed with it: discontentment is the mother of pride, and doth add fuel unto that fire: discontentment doth likewayes obstruct mortification and conformity with *God* which is the precious end of the the cross, *he doth chastise us, that we may be partaker of his holinesse*: And this is the fruit of all these things, to take away our sins. And certainly, a discontented Christian cannot be a Christian taken up in mortification; yea it is most certain, that a Christian may loss more by one hours discontent, than he may gain in many dayes, yea on this side of eternity. O! to what a length may discontent lead one? Likewayes it doth obstruct the exercise of prayer, which is a precious end of the cross, *in their affliction then they will seek me early, and when my chastening hand is upon them, they will then pour forth their prayers into my bosom*: but one that is in a distempered and discontented frame, is incapacitate to go about this duty of prayer, he is so much in conversing with his crosse, that he cannot be much in conversing with *God*, And that is certainly one great defect in a Christian, that they are more taken up in studying the disadvantages of the cross, than in studying the advantages of it; the most part of us, will be Orators like *Cicero* in declaming our calamities, and in setting them forth to the full, as is clear in *Job*, who proved a most elegant Orator in setting forth his calamities, but in the exercise of praise, our tongue cleave to the roof of our mouth, and we are silent unto *God*. There is this third advantage that a Christian hath by the exercise of contentment, it doth obviat and obstruct many temptations, that a Christian is lyable unto by his discontentment. I know not any sin in Scripture that hath produced such bad and woful effects, as that sin of discontentment: what made *Achitophel* to seek a cord, and go hang himself, was not this discontent? discontent is the mother

of

most sad and desperat resolutions; for we cannot submit unto our crosse, and therefore we study to extricat our self out of our crosse by envolving and entering our selves into that endlesse and unsupportable crosse. Therefore we would desire you under your afflictions to study contentment: O! what athiestical thoughts will lodge in the bosom of one that is discontent: we may see them clearly in the practice of *David*, who cryeth forth, under his discontentment, *have cleansed my heart in vain, and washed my hands in innocency*. Certainly there is nothing that will occasion the want of the faithe existency of a Diety, and that there is not a *God*, so much as this discontentment. There is this fourth advantage that a Christian hath by his contentment it maketh the crosse most easie to a Christian: would you know what is the greatest ingredient of the heavinesse of any crosse, it is discontentt It is certain, by it we make our chain more heavy and more unsupportable upon our necks; whilest if we were studying this divine quality of contentment, it should abate much of the bitternesse of the crosse: we may say to one that hath attained to contentment, they may cry forth, *the bitternesse of death is past*, and may thus triumph over their crosse, *O crosse where is thy sting, and O affliction, where is your victory*? Certainly, discontent is that which maketh us to sit down, and cry forth, *my stroak is heavier than my groaning*. Did you never know what it was to bear your affliction with much inward joy and peace of mind, when you had this grace of contentment,

There is this advantage likewayes that a Christian hath by exercising contentment under his crosse, that he meeteth with: It is a compendious way for a Christian to win to an outgate under his crosse. Would you know what is the most compendious way, to have the threed of your affliction spun out unto a long length? then study discontentment. But would you know what is the most spiritual and compendious way to have the rod taken off, and to have *God*, no more to turn about the face of his Throne? then study contentment: In a manner, the crosse hath gotten and obtained that end and errand why it was sent, when you do attain to contentment and humility under it: We may say of the sin of discontent, that it is a most irrational and reasonlesse sin, for you cannot by your discontent, extricate your self out of your calamities; all the advantages that you have by it is this, to make your bonds stronger upon your spirits, and to have your fetters and chains lying more heavily upon you.

There is this advantage likewayes that a Christian hath by the exercise of contentment under every rod that he meeteth with, it is that divine quality of the soul by which a Christian doth attain to mortification unto the pleasures and vanities of a World. O! how sweetly will a contented Christian under the losse of things here below, speak to the dispraise of these fancied images? it is a poor sight, to behold a living substance tyed unto shaddows by these two iron chains of *love and delight*. Ought we not to study so much holy ambition and spiritual generosity, as to undervalue all things that are below *God*, as being below? In a manner, as *Jonadab* spoke to *Amnon*, 2 *Sa.* 13. 4.

Why

Why art thou, being a kings son, leanfrom day to day? We may likewise bespeak the heirs of the promise, Sectators that are begotten by a lively hope, who being the children of him who is the King of kings; do you wax lean for the losse or want of those things that are here below? Have ye not a kingdom? And why then should you repine at the losse of these things, which are but passing and transient vanities? That which is the great idol of the world, *silver and gold*, what is it but more refined dust? It is white and yellowed clay: And we conceive, that much of the excellency of it doth consist in the estimation of men, that that they have so valued it: but one that hath the assurance of eternal life, and that *God* is their's, may walk thorow the wilderness with joy. We confesse, it is an evil amongst the heirs of promise, that they love to go to heaven thorow a most easie and pleasant way, they love to walk to that palaceof everlasting rest, thorow a valley of roses; but we must not meet with two heavens, it is abundance, if we have that one eternal and everlasting heaven. And as for the cause of discontent under our crosse, or any calamity that we meet with, we conceive pride and want of mortification are those two catholick & general grounds of all our discontents & impatience.

We shal shut up our discourse upon this divine quality of contentment, desiring that men that have abundance of the world may study contentment: though this may seem a paradox unto many, why those that have enough, should yet be desired to pursue after contentment: We conceive, there are none more discontent, than those that have the greatest occasion of contentment; their desires are so much wedded unto things here below, that that voice is never heard among them, *It is enough*, and *I am satisfied*: I conceive, that may fully confute that vain opinion that Christians and others do entertain, that if they had such a competency of the world, that they would be discontent no more but would silently make on their way; and that which is the ground of their discontent is (as they alledged) the want of a competancy of subsistancy: I shall only say to you, that which is recorded of *Alexander*, who after he had purchased the possession of the world, he was so far from attaining to contentment that (as it is recorded of him) he sat down and wept, because there was not another world to purchase. And believe me, this is most undeniable, that if you cannot attain to contentment under your present lot, it is impossible for you to attain to contentment when your lot is better; It is only the delusion of *Sathan*, under which the evil of your discontent is vailed. But as for those that have abundance of these worldly goods, we shall press this exhortation upon them which is, *Pro.* 23. 4. *Labour not to be rich*, which is a thing that ye will not easily close with, though certainly *riches* (as he ther- most divinely speaketh) *Are a thing that is not*. Now this is most clear that there is necessity of pressing these, who have abundance of the World to be content, where *Paul* doth subjoyn in the following words, *I know* (saith he) *how to abound*. People might have imagined, that is no great lesson, but believe me, it is a great, it not greater, then the other, which is h-

FINIS.